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REV. J. JEFFREYS.

And the sea gave up the dead which were in it.

Rev. XX. 13.

CLA 11

THE

WIDOWED MISSIONARY'S JOURNAL;

CONTAINING SOME

ACCOUNT OF MADAGASCAR;

AND ALSO,

A NARRATIVE

OF THE MISSIONARY CAREER

OF THE

REV. J. JEFFREYS;

WHO DIED ON A PASSAGE FROM MADAGASCAR TO THE ISLE OF FRANCE, JULY 4, 1825, AGED 31 YEARS.

BY KETURAH JEFFREYS.

"Thy way, O God, is in the Sea, and thy Path in the Great Waters, and thy footsteps are not known." Ps. lxxvii. 2.

SOUTHAMPTON:

PRINTED FOR THE AUTHOR;
AND SOLD BY ALL THE BOOKSELLERS.

MDCCCXXVII.

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TO

HER GRACE

THE DUCHESS OF BEAUFORT,

THE FOLLOWING PAGES

ARE

VERY RESPECTFULLY AND GRATEFULLY

INSCRIBED,

BY THE

AUTHOR.

3056521

PREFACE.

THE dispensations of Providence are often marked by their afflictive mysteriousness. In no circumstances is this more deeply felt, than when those who have been prepared by a long process of trial and discipline for usefulness in the advancement of the Redeemer's Kingdom, are suddenly, and as we deem it, prematurely, removed from their stations of labour to the realities of the eternal world. To them, indeed, glorious is the transition; a delightful exchange of toil and conflict, for "the rest which remaineth for the people of God." But to survivors,—above all, to those directly and immediately affected by such dispensations, they are naturally adapted to excite over-

whelming emotions; and were it not for the assurances and consolations of the Gospel, would induce a hopeless and heart-sinking depression. It is the prerogative of God, to act as he pleases, and always to act with infinite wisdom, faithfulness, and love. He can fit instruments for their work by providential discipline, and gracious influence; and when we are just looking for the beneficial results of their agency, lay them aside; to teach us, that he can do without them, and that HE alone is the source of efficiency and success.

Such were the feelings experienced by the writer of this Preface, when the Rev. John Jeffrey was announced to be no longer "a pilgrim and a stranger upon the earth." From his entrance on preparatory studies for the work of the Christian Ministry, at the Academy at Blackburn, to the period of his offering himself to the Direc-

tors of the London Missionary Society, to be a "living sacrifice," in the hallowed Cause of evangelizing the heathen, Mr. Jeffreys was under his immediate superintendance; and though some of the students in that Institution might possess a higher order of mental capability, and previously acquired advantages, none excelled him in honourable and industrious application, unaffected humility, fervent piety, and most exemplary devotedness to all the duties of personal and social religion. It was soon evident to all around him, that he was not a candidate for the ministry from secular or merely professional views; his voluntary exercises in the visiting of the sick, in conversation with the poor in their cottages, and in occasional village preaching, proved that his heart was engaged in the great work to which he had consecrated his life.

Long before his entrance on Missionary labours, he exhibited the self-denial, energy, laborious concentration of all his powers to the advancement of the kingdom of Christ, which are so essentially requisite in those who are to go "far hence among the heathen;" and when his final determination was known, there was but one feeling of grateful and approving satisfaction amongst all who knew his excellencies, and admired his character.

The following Volume details the leading facts of his short, but eventful course. Soon it pleased Him, whose way indeed is "in the sea, and whose path is in the mighty waters," to terminate that course. "His sun went down whilst yet it was noon." To have been removed in the most favourable and advantageous circumstances, just as his efforts were beginning to be effective, would have been an afflictive event; but,—to be

suddenly snatched away from the relations and endearments of life, and all the honourable services before him, when on a voyage to another Island for the sake of the health of his Partner, and the benefit of his infant family,—just after a beloved daughter had been committed to the deep, was indeed an agonizing and mysterious dispensation! But all shall be explained, when "the sea shall give up the dead that are in it:" and then it will appear, that he who "takes but that he gave," hath "DONE ALL THINGS WELL."

Mrs. Jeffreys was left a widow, with three children; the eldest not quite above four years of age, and in the expectation of soon adding to the number of her little helpless charge. The "God of the widow," sustained her in that and succeeding hours of trial; and now, that she has returned to her native land, she has drawn up the follow-

ing Memorial, not only to record the excellencies of her departed husband, but to assist her in providing for the future support of four orphan children. An appeal was never made in vain to the sympathy and benevolence of British Christians; and the Writer of this Preface feels the cheering assurance, that after the reference he has made to these affecting circumstances, no recommendation of the work will be necessary. May the God of his departed Friend, ever administer the consolation of his presence, and the guidance of his Spirit, to the mind of the Widowed Missionary; and this record of a Father's worth administer, not only to the temporal welfare of her children; but, under the divine blessing, be eminently conducive to their spiritual advantage.

J. FLETCHER.

Mile End, London,
Aug. 11, 1827.

INTRODUCTION.

THE Writer feels it a formidable task, thus to introduce herself to the Public; yet she hopes, that the consideration of her situation, will secure for her a large portion of their candour. She is the Widow of a Missionary; and, at the earnest solicitation of friends, who have looked into her private Journal, and who deeply sympathize with her in the sorrows she has endured, and the circumstances in which she is left, with four young children, is induced to attempt a brief narrative of her travels, in company with her late beloved husband, and to offer such information relative to Madagascar, as a residence of little more than three years in that interesting country, will enable her to communicate. She also hopes, that by this attempt, she shall provide a record, that will endear to her children the memory of an affectionate father, and be here-

after read by them with pleasure and profit.

She will also feel highly gratified, if what she writes, should in any degree contribute to excite or increase a feeling of Christian sympathy for the deeply degraded and neglected Malagasy; for she thinks, if the Great Head of the Church had so permitted, no joy to her would have been greater, than to have laboured long, and successfully, in dispensing among them that information, which is adapted to elevate the human character, and to bless mankind. She expects, in the pursuance of her design, many a pang, as memory re-visits those varied scenes through which she passed with her lamented Partner; but she trusts it will not be unattended with some pleasurable emotions of gratitude to the God of her mercies; who, though he caused her to pass through many sorrows, yet has verified his promises, and granted strength equal to her day. Without farther apology, she proceeds to narrate the history of her travels, and commences with leaving England.

LEAVING ENGLAND.

IT was on Saturday morning, Aug. 4th, 1821, that, in compliance with the wishes of the London Missionary Society, Mr. Jeffreys and myself, together with a little girl of his, by a former wife, left London for Gravesend. As we walked through the streets of the Metropolis, towards the place of embarkation, our hearts were crowded with anxieties which can be more easily conceived than expressed. We felt that we were leaving our beloved and highly privileged country, and withdrawing from the fond ties of natural affection, and endeared friendship; and said, "Who is sufficient for these things?" But that God, to whose cause, I hope, we sincerely had devoted ourselves, bare up our spirits, and enabled us to proceed, notwithstanding the varied griefs that pressed upon us.

On our arrival at the quay, we found our esteemed Friend, the Rev. J. Arundel, Secretary of the London Missionary Society, waiting to take leave of us. His christian sympathy, and the consolatory encouragements he gave us in that season of peculiar anguish, were received, and are still remembered, with much gratitude. After a few minutes, spent in commending each other to a covenant keeping God, we embarked, and arrived at Gravesend about noon. Here again we were called to say, Farewell, to the last relative I saw in England, my youngest sister, who accompanied us from London. The next day, we sat down at the Lord's Table, with the Church, under the pastoral care of the Rev. J. Kent; and on Monday, half past two, P. M. went on board the Columba, bound for the Isle of France. We joined, as fellow passengers, Prince Ratefi, his Secretary, &c. &c. We were soon under weigh; and, as my lingering looks hovered over the land, I said,

"England! with all thy faults, I love thee still,
My Country!"

But, in obedience to the voice of Him, who says, "Go into all the world, and preach the Gospel to every creature," I can leave thee, and go to distant climes: and, in my heart, I repeated those lines of Thompson,

"Should Heav'n command me to the farthest verge
Of the green earth, to distant barbarous climes,
Rivers unknown to song; where first the sun
Gilds Indian mountains, or his setting beam
Flames on th' Atlantic isles; 'tis nought to me;
Since God is ever present, ever felt,
In the void waste, as in the city full,
And where he vital breathes there must be joy."

VOYAGE TO THE MAURITIUS.

AUG. 20. Through the violence of the sea sickness, I have been for fourteen days unable to hold a pen; but am to-day, by the mercy and loving-kindness of a gracious God, able to be on deck.

Yesterday, being the sabbath, Mr. Jeffries preached on board from those words of the Apostle, "I am not ashamed of the Gospel of Christ." There appeared to be much attention excited; O, that good may be done to the souls of our fellow passengers, and to the poor sailors, who in so great a degree need and demand the prayers and exertions of christians.

Aug. 21. The wind S. S. W. and we are now in the Bay of Biscay; the swell of the sea is excessive, but on the whole we have had a pleasant day. God is very kind; I

will hope, that what we have already experienced of his goodness, is a pledge of his future gracious intentions towards us.

Sept. 3. During the last fortnight, the wind has generally been contrary; but, through the kindness of God, it is to-day more favourable; yet we make but little progress, owing to the great swell of the sea. Yesterday, Mr. Jefferys delivered an impressive and affectionate discourse on the fourth Commandment.

Sept. 5. This evening the wind has become fair; we have had a brisk breeze, and hope to see Madeira to-morrow night.

"Auspicious Hope! in thy sweet garden grow,
Wreathes for each toil, a charm for every woe."

Sept. 7. The wind still favourable. Porto Sanco is full in view. How delightfully pleasing to the eye, after a period of five weeks at sea, is the sight of land! The Cyropedian army, when returning under the command of Xenophon, after a long absence from home, and in an enemy's country, could not have been much more delighted, when they first beheld the sea,

which promised them an opportunity of re-visiting their homes, than I was at the sight of land, and the hope of being again permitted to tread upon it. The next day my hopes were gratified; we went on shore at Funchal, in the island of Madeira, and spent four days in comfortable lodgings, at the house of an English lady, of the name of Winter.

The Portuguese appeared to us much given to dissimulation in their dealings, and were very dirty in their habits. On the sabbath day, we visited several of their churches; all were highly decorated, but their worship consisted of little else than ceremonial observances; the poor people are completely the dupes of a designing and crafty priesthood.

The images, paintings, and pictures, with which their churches are adorned, are calculated deeply to affect the mind of the spectator, but not with a concern for the precepts of God's word; nor yet for the name, authority, and character, of the Supreme Being; but rather, to instil into him a superstitious reverence for a motley

groupe of saints and deities, all of whom are supposed by their deluded worshippers to intercede for them, and recommend them to the superior God. Never did the value of a christian education, and the distinguished privileges of my native country, more affect my mind, than when I witnessed the ignorance and blindness of this awfully deluded people. Whilst examining the paintings in the magnificent church of St. Peter, our attention was suddenly arrested by a groupe of persons surrounding a marble slab, on which was laid an infant, apparently about a year old; at the head and feet of which were tapers burning. We drew near, and soon found that the priest was performing the funeral rites over the body of the departed, but, I trust, happy babe. The service was all performed in Latin, so that no word of consolation was given to the parents or friends, nor one uttered likely to benefit the spectators. We remained however till the ceremony was over, when the priests withdrew, and most of the people. A man then came forward, and stripped the poor body of all that had

been put about it as ornaments; and, wrapping it in a kind of napkin, took it out of the church. We were about to follow; but a stranger kindly prevented us by saying, "Excuse me, you had better not proceed, you will only be disgusted." On our return to the house of Miss Winter, we begged an explanation of this; and when she had informed us of their manner of interment, we were indeed thankful that we had followed the advice of the stranger; they prepare a kind of grave; to which, when they have brought the corpse, they take off all its raiment, and then rudely throw it into the pit, pouring upon it vinegar and lime; this being done, two men descend, and trample on the corpse, till the bones are broken; they then pour upon it more lime and vinegar, and fill up the grave: the reason they assign for this strange, and, as it appears to us, inhuman ceremony, is, that by immediately destroying the body, they prevent any bad Miasmata, that might otherwise arise from its being left to become putrid. This reason is plausible; but, surely, some method might be found which would be more

congenial with the sympathies of human nature.

Sept. 15. The last few days I have suffered much from sea sickness, owing to my having been on shore a short time. When we left Madeira, a strong and favourable breeze soon brought us into the trade winds. We are now in full view of Palma, off the Canary Islands; and although we are nearly five and twenty leagues to the westward, yet on Thursday, when standing S. W. off the land, we were becalmed, and it was with very great difficulty that the ship could be steered. About two o'clock this morning, I was awakened by the rushing of water, apparently entering the vessel; I immediately roused dear Mr. J. who arose, and on stepping out of his cot, found the water ancle deep in our cabin; the alarm was instantly given to the watch on deck, and it was discovered, that one of the passengers, who occupied a cabin aft, had left open his window, through which the water had entered, on the breaking of a wave over the stern of the vessel. A good deal of alarm was at first excited; but the

cause being so soon found out, peace and order were again restored.

Sept. 17. I was much alarmed about six o'clock this morning, hearing the Captain summon all hands on deck; a squall came on, with a strong wind; all the sails were taken in; we lost the gib, and one of the yards. About two, P. M. the squall increased, accompanied by thunder and lightning, with heavy rain; through mercy, no serious damage was sustained in any way: the words of the Psalmist struck my mind very forcibly at this moment, "The voice of the Lord is upon many waters, the God of glory thundereth."

Last evening Mr. J. had a long conversation with one of the passengers, on the character of God, but fear there was no salutary conviction felt on his part.

Tuesday, Sept. 25. Yesterday, perceiving a sail near, the Captain hoisted his colours, and was immediately answered. We found the vessel was the Euphrates, with troops on board, bound to the Isle of France. We kept in company with her twenty-four hours.

Oct. 18. During the last three weeks, I have suffered considerably, from the extreme heat, being becalmed nearly a fortnight, just at the line, which is not an uncommon circumstance. We crossed the line on sabbath morning, the seventh inst. since which we have had light breezes; and today, in lat. 18 deg. 40 min. south, we are going on very pleasantly. How many motives for gratitude daily present themselves! O, that I could keep pace with my mercies; but, alas! my heart is too indifferent to spiritual things. Blessed Jesus! I have devoted myself to thy service; O, preserve me from disgracing the great and good cause in which I have embarked!

Oct. 25. During the last few days, have felt much anxiety respecting my dear Partner, who has been suffering from an attack of bile; through mercy, the means used have been blessed, and he is now recovering; I hope he will be preserved from a relapse: "Lord, be thou our helper."

We have had a pleasant breeze for some days past; but about six o'clock this evening we were thrown into alarm, and indeed,

for a few minutes, into circumstances of danger, by a sudden shift of the wind, which, to use the sea term, threw us aback, and consequently, exposed us to the peril of going down a-stern; but the Captain, with his usual activity, seized the helm, and calling all hands on deck, ordered the sails to be taken in; and, in a much shorter period than I could have imagined, had I not been an eye-witness, this command was executed; by which means, the vessel was righted, and went off before the wind. Thus, through the preserving and preventing mercies of our heavenly Father, we were kept from all harm. This change of the wind was followed by a strong gale; the sea ran mountains high, and the waves broke with violence over the deck; or, as the sailors term it, we were constantly shipping a sea.

Nov. 2. The last few days we have been favoured with pleasant weather, and fine breezes; but the Captain says, that we must not expect to go on thus smoothly, long, as we are approaching the Cape; rounding which, rough weather is general-

ly experienced. May that goodness and mercy, which has safely brought us thus far, conduct us to our destined port!

"Here I raise my Ebenezer;
Hither, by thine help, I'm come;
And I hope, by thy good pleasure,
Safely to arrive at home."

Nov. 14. Since my last date, we have had to sing of mercy and judgment; and have been constrained often to exclaim, how great, how wonderful, how good is God!

On the sixth inst. the greater part of the day was a calm; but afterwards, a strong current to the N. W. overtook us; which, owing to the very great swell of the sea, occasioned the vessel to roll tremendously. It was with much difficulty we took our meals. Wednesday, the breeze increased, and soon carried us round the Cape, the wind about N. W. and N. N. W. But on Friday morning, the wind became boisterous, and the sea assumed an aspect exceedingly terrific; so high were the waves, that we sailed not only on the great deep, but in it. Towards noon, it blew a strong

gale, attended with tempest; and such a scene presented itself, as it is impossible for any pen adequately to describe, or the most skilful artist to paint.

Towards evening, the wind blew still more tremendously, and the storm increased; at times, it appeared as though the elements had conspired against us, and that we must become a prey to their fury: the wind, lifting up the waves, passed over us in sudden gusts, like mighty torrents; which, united with the noise of the thunder, and the roaring of the waters, made it truly terrific. Now the sea opened in great gulphs, and we sunk into the deep, as though no more to rise; then, suddenly, we mounted to the heavens; and so it continued, till the sun, that glorious dispenser of light and comfort, as if weary with beholding a scene so sublime and awful, retired to shed his benign influences on a more peaceful region. But though the wind lowered, our danger was not diminished, for the sea began to break in upon the deck in torrents; and though the heavens gathered a blackness, that for a moment hid

from our view what we were almost tired with beholding, yet there immediately succeeded such vivid flashes of lightning, as served again to discover, and to heighten the horrors of the scene. The voice of Jehovah was now heard in the heavens, and his power was seen in the mighty deep. I cannot forget, how at this moment my mind was comforted, by Mr. Jefferys's saying,

"The God that rules on high,
And thunders when he please;
That rides upon the stormy sky,
And manages the seas:

"This awful God is ours,
Our Father, and our love;
He shall send down his heavenly powers,
To carry us above."

About eight o'clock the moon, which was just at the full, emerged from behind the thick clouds; and, all at once, as if commiserating our situation, appeared riding in majestic splendour through the heavens. Shortly after, the skies became more serene, the lightning's vivid flash ceased, the

thunder's awful roll died away into a distant murmur; and we were left to comment on the dangers through which we had past. What abundant cause for gratitude!

"When all thy mercies, O my God,
My rising soul surveys,
Transported with the view, I'm lost,
In wonder, love, and praise."

May favours so conspicuous, tend to make us more than ever devoted to the gracious Author of our mercies!

Nov. 20. A fine breeze to-day; but the wind being directly contrary, our faith and patience were again tried, as our anxiety increases the nearer we approach to Port Louis.

Monday, Nov. 26. Our voyage is drawing to a close. Last evening we had a distant view of the burning Mountain in Bourbon, and expect, by the divine blessing, to see the Mauritius before sunset, and to land to-morrow.

On Friday last, we caught a large shark. Mr. Jeffreys was the first who saw the fish following the vessel, and gave the alarm.

Immediately a bait was thrown out, which this ravenous monster of the deep soon seized, and so was taken; it measured ten feet and a half.

Sabbath day. I hope this is the last sabbath we shall have to spend on board a ship. How privileged they, who go to the house of God in company, and there mingle their praises and their prayers! Mr. Jeffreys has addressed the passengers from the words, "God is love," 1 John iv. 8. I cannot help referring here, to a singular coincidence of events; could I have withdrawn the curtain of Providence at this early commencement of my Missionary career, how should I have shuddered to have seen in prospect my sorrowful bereavements; and how difficult should I have found it to have joined in the words of the text, as a sentiment which my faith received, and my experience confirmed; but now, I dare not say otherwise. God is love. This was the last sermon my beloved Partner preached on board; and, what is remarkable, he closed his ministerial labours in Madagascar, by preaching from the same words. By

this inviting view of the character of God, he aimed, with all his soul, to win sinners to Christ, and to turn the heathen from the helpless idols in which they vainly trust. O that the Lord may give us to see, that he did not labour in vain!

ARRIVAL AT THE MAURITIUS.

NOV. 28. We are now at Port Louis. After a voyage of nearly four months, we arrived last evening in safety and health. "Bless the Lord, O my soul, and all that is within me, bless his holy name!"

The Rev. Mr. Le Brun, Missionary of this station, has given us a very kind reception. He says, that it would be imprudent to proceed to Madagascar in less then six months, as the wet season is just commenced. This is a disappointment; but, I trust, it will in the end be for the best. We feel the heat to be very oppressive, and our lodging, which is in the heart of the town, is very uncomfortable.

Jan. 1. 1822. This must be a day of gratitude and praise, to the God of our mercies; we have been brought through innumerable

dangers, seen and unseen, in the past year, and through many trials and sorrows; and it is probable we shall, in the course of this new season, have to pass through many more, if spared to see it close; and what an unspeakable mercy it is, that we are ignorant of what is before us; for where is the human mind, however strong, that could bear to see the veil that hides even but a little of futurity, removed! O for grace, to enable me at all times, to wait for the Lord, as well as to wait on him.

This place presents many painful proofs that the Slave Trade is not yet abandoned, as unchristian and cruel; this inhuman and brutalizing traffic is carried on here to a considerable extent: as we sat at breakfast the morning after our arrival, we saw a heavy carriage of manure pass along the public road, and through the town, drawn by human beings, with very partial covering on their bodies, and guarded and urged forward by a guide, who carried a lash in his hand, and who often used it very smartly; and this is a common sight. These oppressed creatures are generally yoked to-

gether in pairs of six or eight, according to the weight of the carriage given them to draw.

Slaves are also kept by masters of inns; and when a gig goes out, a slave is sent to run by the side, and expected to go at the same rate as the horse, and to take care that more than the allowed number do not ride at the same time.

Any persons possessing slaves, have power to send them to the Bazaar to be publicly whipped, if they have been guilty of dishonesty, or running away. Here, the treatment is sometimes very inhuman. Once as I was passing, I beheld a poor creature lying on his face, fastened to a piece of timber, and groaning most piteously. On enquiry, I found he had received fifty lashes in the morning, and was condemned to lie there till evening, when he was to have fifty more!

"Then what is man? And what man, seeing this,
And having human feelings, does not blush,
And hang his head, to think himself a man?"

Feb. 26. Mr. Jefferys has been visiting a

Catholic Priest, whose name is L'Abbe Flageolet; he gave me the following interesting account of his day's excursion. Mr. Le Brun accompanied me, and the road was pleasant, as it lay through many fertile and well cultivated lands. The Abbey is situated near a branch of La Grande Riviere; which, in a serpentine direction, sometimes winds over a bed of craggy rocks, so that its surface is greatly agitated, and then it softly glides through fertile vales, till it pours its tributary stream into the main river. Mango, and other fruit trees, nearly concealed the Abbey and the Grange, until we came within a few yards of them.

The abode of the Abbe Flageolet, was built after the cottage form, and was near the place of worship; the entrance was much decayed by time; a small lobby conducted us to the foot of an old staircase, considerably inferior to an English step-ladder. Seeing no person, we ascended; and, at the top, were met by an old black domestic, who introduced us to his master. We were much interested with his appearance. He was truly venerable, both by age

and profession; when we entered, he was taking his breakfast; which consisted of rice and potatoes, dressed as a salad, and he appeared to eat it with great relish.

We enquired after his age; he replied in French, for he could not speak English, "Soixante dix huit;" or seventy eight. The whole of his countenance appeared marked by age and close study; but his eyes still retained uncommon animation, especially in conversation. His manner was perfectly devoid of all that harshness and severity, which too generally marks the Catholic priesthood; the cheerful smile, which constantly beamed upon his countenance, bespoke the natural amiableness of his temper.

His clothes were of a very inferior description; he had no coat, but wore an old loose robe, which he told them had been his covering for twelve years. The size of the room appeared to be about fifteen feet by ten. The spider's web was its only ceiling; the roof tapered to a point in the centre; the furniture wore an aspect similar to its aged and infirm possessor, and con-

sisted of two old tables, on one of which was kept different articles for domestic use, and a few books; and the other bare the provision of which its owner was eating. These, with a few broken chairs, constituted the whole of his furniture; and one servant, two turtle doves, a cat, and a dog, were, I believe, all the living inmates of his dwelling.

When he had finished his repast, we began a conversation with him; from which we found, that he left Europe with the design of going to Madagascar as a missionary; but various circumstances had conspired to prevent his accomplishing this purpose. He appeared much delighted, when he found Mr. J. was going to that island; and seemed very anxious, that all the earth should be brought to the knowledge of the truth. When speaking of the goodness of God, in supplying all our constantly returning wants, he replied, that his kindness ought to make us fall down in grateful homage before him. He spoke of the errors of the Catholic church, and said, that it was his opinion, that Popery would

ultimately be abolished. He told us, that he regularly performed divine service in the adjoining Abbey, and was constant in visiting among his flock.

On parting, he very kindly and cordially shook hands with us, and wished me much success in the great and good work of proclaiming the Gospel of Christ. Surely, we may hope, that the period is fast approaching, when christians of every denomination, shall cordially unite in aiding the triumphs of pure and undefiled religion.

March 25. Mr. Hastie, the British Agent for Madagascar, has just informed us, that he expects we shall leave this place for that Island, in about a month. I feel considerable anxiety in prospect of our departure; yet my heart says, Lord, do with us as seemeth good to thyself. "If thy presence go not with us, suffer us not to go up hence."

April 12. The last fortnight we have been much fatigued in preparing for our expected removal; and now we find the vessel by which we are to sail for Madagascar, is to leave the end of this month.

We have to-day been visiting the grave of that devoted woman, Harriet Newell. We found it enclosed by railings; the trees that grow around her tomb, have so greatly increased in size and foliage, as to cast a solemn, but pleasing shade about it. It is near the sea-shore, where her ashes, and those of others of the mission Family rest, peacefully waiting the coming of the resurrection morning; but her glorified spirit is doubtless enjoying a fruition of blessedness in heaven; to which high abode, she has now welcomed the once loved partner of her joys and sorrows, when residing in this vale of tears;

"Now on a green and flowery mount,
Their weary spirits sit,
And with transporting joys recount,
The labours of their feet."

How happy, and how much to be desired! that world, where all the excellent from among mankind, shall meet in the presence of the blessed Saviour! There they shall be "before the throne of God, and serve him day and night in his temple; and he

that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; for the Lamb, which is in the midst of the throne, shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes."

DEPARTURE FROM THE MAURITIUS, FOR MADAGASCAR.

MAY 1. Yesterday evening we took leave of all our kind friends at Port Louis, and came on board the Menai, expecting to sail very early this morning; but we have been detained waiting for the Captain. It is now two o'clock, P. M. and we are just under weigh, hoping, if all should be well, to reach Madagascar in three or four days.

How perpetually changing are all things here! We seem scarcely to know our friends, before some event bids us withdraw from them. I have taken many anxious looks towards the shore on which we have left our friends, and which is now rapidly receding from our view. The thought would be scarcely supportable, were it not

that we have, through mercy, a hope of meeting in a world were adieus and farewells are for ever unknown.

We have light winds, and go at the rate of three or four knots an hour. Captain Morsby is very pleasant, and endeavours to render our situation as comfortable as possible.

May 5. Sabbath day,—light winds, but fair. We had public service on deck at half past ten o'clock. Mr. Jeffreys, in compliance with the wishes of the Captain, read the service of the Church of England, and also a sermon, as the Captain preferred reading to extempore speaking. After the service, tracts were distributed among the crew, who very thankfully received them. Should some of the poor sailors be morally benefitted by reading them, we shall rejoice. We expect to-morrow to reach the land, where we hope to labour, should it be the will of God, long and successfully, in inviting the heathen to come to Christ.

May 6. As soon as Mr. J. went on deck this morning, he was informed, that land was in sight. Having satisfied himself that

it was so, he hastened to my cabin with the good news. I was dressing my dear babe, then three months old; but, without delay, I accompanied him to take a look at the desired object, and found it quite overpowering to my feelings.

The first appearance of land is always interesting to the mariner; but this appeared peculiarly so to us. We had been toiling so long to reach it, and indulged so many anticipations, that there we should be employed for God, in the instruction of the poor benighted natives of the Island; and now we joyed, that our services were so soon to commence.

Mr. Jeffreys was deeply affected with the prospect, and full of thanksgivings to God for what he had done for us.

About ten o'clock, A. M. we came to anchor in the roads of Tamatave. On entering into the harbour, Prince Island is seen to the N. E. a short distance from the main land. The front ground is chiefly low, and covered with immense quantities of wood. In the back ground rise, in sometimes rapid succession, mountains, the real face of

which we were too distant to distinguish. Mr. J. remarked to me, that, in many parts, it reminded him of the English coast around Lancashire.

The harbour of Tamatave, called by the French, Port au Prunes, or Plum-Harbour, is situated in lat. 18. 12. and is by no means contemptible. Ships of a moderate burden may lie at anchor here in perfect safety. A reef of coral extends for a considerable distance from the shore, and shelters it from the great surf, which comes in from the eastern seas. The Captain very kindly invited us to remain on board till the following morning; to which, as I was rather unwell, we gladly acceded.

The Malagasy Prince, Rafarata, and Mr. Hastie, who had accompanied us from the Mauritius, went on shore immediately; and as soon as they were safely landed, received the royal salute from our vessel, which I should have said, was a ship of war. The next morning about ten o'clock, we went on shore at Tamatave.

LANDING AT MADAGASCAR.

Tamatave.

HOW shall I describe the conflict I had with my feelings on entering this Island, where I thought it probable, that affliction, distress, persecution, and even death itself, might await me. Recollection carried me back to the very painful circumstances that removed so many of the first Missionaries that came out to this interesting Island; and I said, Who can tell, but such painful bereavements, may soon be felt among ourselves? Who can tell, but that we shall fall a sacrifice to the dreadful endemic of this unsalubrious climate? I endeavoured, however, to dissipate, as much as possible, these oppressive feelings, and to encourage myself in God.

We were immediately, on landing, conducted to one of the best houses the small town of Tamatave afforded, where the Mechanics, who had come from England with us, and who had gone on shore the preceding evening, resided.

The town of Tamatave is near the coast; indeed, some of the houses are not more than a hundred yards from the water's edge; it lies very low, and is surrounded by woods, and much marshy land: this appears one great cause of the unhealthiness of the place. The houses in general, are miserably put together, and are many of them inferior to our English barns. The materials with which they are constructed are very simple; they have no upper chambers, nor have they cellars; a few poles, fastened together at a little distance from each other, form the frame, or outside of the dwelling. They then add a few more poles, to bear up the roof, which is generally of a conical form; the sides are made close with poles, which make the frame of the dwelling; they then enclose it, and cover it with the leaves of trees sewed toge-

ther. Such materials soon fall into decay; and especially, the roofs of the houses, in consequence of the frequent rains, and the warm rays of the sun which immediately succeed; they then throw more leaves on, to repair them. The vegetable matter, thus continually decomposing, is very considerable; and its particles, becoming mingled with the atmosphere, make it, at some seasons of the year, particularly fatal to the inhabitants. This, together with the fall of leaves from the Banana, Cocoa-nut, and other trees that surround their houses, and shelter them from the scorching rays of the sun, the abundant and long-continued rains, and the want of cleanliness among the people, contributes to make this part of the country unhealthy; yet the principal cause, no doubt, is to be found in the extensive woods, and the marshy and undrained lands which lie all around the coast.

We have this day been looking over the greater part of Tamatave, and went as far as the late chiefs monument; it is a small pile of wood, of an oblong form, painted white, and stands about a quarter of a mile

north east of the town. Near it, are two small poles, on which are to be seen the wretched remains of two human sculls; and at a little greater distance, lay other sculls and bones, which we were informed, belonged to the principals of a rebel party, that sometime ago, assassinated the chief of a neighbouring village, and whose death was revenged by the chief of Tamatave; who exposed the bodies of the slain to public view on a kind of cross, and this was all that remained of them.

On landing here, we found the news had arrived, that King Radama had ordered his hair to be cut short, and also that of his troops; in consequence of which, Prince Rafarata, who was a general in the army, had his immediately cut after the same manner, and he likewise had his beard taken off. This, however, is by no means a general custom; for those men who are not in the army, still keep their long hair dressed in a way the most fantastical. The females also wear their long hair; those who are married, twist it up in the form of a bouquet, on the top of the head; and the un-

married women and girls, wear it loose, flowing negligently over the shoulders. The boys of the Missionary Schools wear their hair after the English fashion. It is a circumstance of some importance, that the King, and some of his people, have submitted to this change; for we understand, the wearing of long hair, dressed in their peculiar manner, is connected with a part of their religious ceremonies; and, therefore, we hope, as one prejudice is relinquished, that others, of more consequence, will in due time follow.

May 9. Mr. Hastie has just informed us, that the King, Radama, when speaking of having had his own hair, and that of his soldiers, cut, said, that the circumstance had so offended the females, that many came in a body to the capital, and entered the Court yard, to remonstrate with their Sovereign, for robbing himself and their husbands, of what they considered to be a part of their beauty. For a short time they were very noisy, but the King soon had recourse to means that restored tranquillity.

Two hundred men are this morning ar-

rived from the Capital. Several have been at our house, to see the deer, that came over with us from the Mauritius. They appeared greatly to admire the form and colour of the animals; and said they were *tsaratarehy*, or beautiful.

My dear babe attracts the attention of the people generally; they appear much delighted with his dress, and the manner of nursing him; and say, they are glad we are going to Tananarivou. One of the men, by signs, made us understand, that Radama had his hair dressed like Mr. Jeffreys; when we told him, we were glad of it, he replied, *Eny tsara ny andriena*,—or, Yes, the King is good.

Dined to-day at Mr. Hastie's with the chief of Tamatave, the French Consul, and Captain Morsby. Mr. H. informed us, that the English woman, who went out as the wife of Mr. Stephens, was dead; she was unwilling to remain at the Mauritius till the healthful season, and so had fallen a prey to the endemic so prevalent at this time of the year; she has left a son eight months old.

May 13. Yesterday morning Prince Rafarata left for Tananarivou, with two-hundred men, the deer, and the horses; I fear the former will never be able to bear the journey, owing to the badness of the road, and rough treatment of their drivers. I expect in the course of two or three days, some Maroumita will arrive, that we too may proceed.

Yesterday, we had divine worship in our own house. Mr. Hastie attended; Mr. Jeffreys commenced with singing; he then read the ninetieth Psalm, the sixtieth of Isaiah, and the twenty-fourth chapter of St. Matthew; he then prayed, and afterwards read a part of Dr. Bogue's discourse on the conversion of the Heathen, in his Sermons on the Millennium, and concluded by singing.

I accompanied Mr. J. this morning, to see the spot of land, where lie, in peaceful repose, the earthly remains of the late Rev. J. Bevan, his wife, and child; and the wife and child of the Rev. D. Jones, who came to this Island under the patronage of the London Missionary Society; but, owing to

their arrival in the unhealthy season, were soon seized with the endemic, and carried off rapidly, by its destructive power. It may perhaps be useful here, to name at what part of the year Europeans may, with the greatest safety, attempt landing on the coast of Madagascar. The winter, in the interior, commences about the end of May; but on the coast, it is nearly a month later, owing to the land being so much lower; consequently, the months of June, July, August, and September, are the best months for attempting a journey from the coast to the capital, or into any part of the interior. By the month of June, the water is generally dried up from the low lands, and the rainy season does not come on till October. This secures to the traveller four months in which to make his route with safety, if care be taken on his part to arrive at some village every night, and not to expose himself very early or very late. Great caution must be taken to avoid the dews and fogs of the morning and evening.

We are here rather too early; but the season is considered unusually good, as

there has been very little rain for sometime. Yet we are in a land of death, and surrounded by the symbols of mortality. I trust we shall be preserved for the glory of God, and the good of many around us.

During our walk, our attention was excited, by observing at a little distance, some soldiers belonging to the chief, Jean Rene. They went through the different maneuvres, with wonderful exactness, and in the European manner. We were also gratified by calling on a blacksmith, whose shop and manner of work, carried us back in imagination, to Old England. The workers in iron and steel in this country, are very clever; they obtain the ore from their own mines, and have the means of soon extracting the metal from it, and of converting it into the different implements which the natives use.

We also saw a native female weaving cloth; the process was tedious, as it was carried on upon the ground; each thread was carefully drawn with the hand along the wool, which was fixed to a wooden frame. The material with which she was

working, was prepared chiefly, she told us, from a species of grass called Roufia; but the workmanship was surprizingly neat, and simple.

People are daily arriving from Ouva, with trifles to sell, such as knives, small spades, tobacco, &c. with the money thus gained, they purchase salt, and carry it to Tananarivou. Perhaps, the most they gain by one of these expeditions, a journey of more than three hundred miles, is a dollar; and though they are often starved on the road, yet these poor creatures, with their burden of salt, because it is their own, appear as independent in spirit as if they possessed thousands.

May 21. The Maroumita, who are to be our bearers and attendants up the country this morning, presented themselves in readiness for the journey; and, after we had breakfasted with the Chief, we left Tamatave, and about four o'clock, P. M. arrived at Yvoundrou. Our route this day lay over the sands, close to the sea; the scenery, at times, was quite picturesque. This small, but beautifully situated village, lies at the

mouth of the river, from whence it derives its name. It would be impossible for me to describe my feelings, as I stood on its banks. The eye seemed at a loss on what object to fix its attention, as most worthy of admiration; whether, the majestic ocean, beating with its impetuous waves the huge banks of surf, which separated the mighty bed of waters from the gently flowing stream; or, the beautifully sloping banks of woods, which rose in quick succession, losing, as it were, their topmost foliage in the distant horizon. The pleasure however with which I gazed on this commanding and enchanting prospect, was not unmixed with pain; the sigh of regret could not be repressed at the recollection, that this delightful spot was, from its rude and uncultivated state, the land of disease and death. Its very beauties were its bane. From the marshy land, in the hot season, miasma, or pestilential vapours, are continually rising from the great quantity of vegetable matter, which lies in a state of decay. Yet I could not help looking forward, and hoping that the time may not be very

distant, when, by the hand of cultivation, these marshes shall become fruitful plains, upon which comfortable habitations shall be raised for a people who shall be occupied in agriculture, or commerce, be united in the social compact, and, through the instrumentality of Christian missionaries, be brought to live on such terms of love towards each other, and devotedness to the service of the true God, and our Saviour Jesus Christ, as will render the country, now so desolate and waste, beautiful as the garden of the Lord.

The moral condition of the poor inhabitants of this Island, is truly wretched; they are sunk in ignorance and vice. "Darkness hath covered the earth, and gross darkness the people." Here too, the demon superstition has reared his throne, and as yet reigns uncontrolled; and, however lamentable it may appear to a benevolent mind, it is a fact, that all the Europeans who have ever visited this country, with the exception of some Catholic missionaries, and three or four Protestant missionaries, sent out by the London Missionary Society,

have done nothing to destroy or to lessen his power. Gain appears to have been the object of those who have come to this Island, with an intention to colonize and to civilize it; and to them it was a matter of no moment in what way it was obtained. To a very alarming and painful extent, the horrid traffic in human blood has been carried on here; and, perhaps, nothing has tended more to brutalize the character of the inhabitants, than this trade, as established and pursued by the French in time past.

It is right, however, now to publish the honour due to the British Government, who have recently turned their attention to this Island, and put a check, which every christian must most devoutly wish may be soon followed by such interference of their authority, as shall entirely prevent this sort of merchandise being carried on at all in future.

May 22. About noon we left Yvoundron, and proceeded by water in small canoes, formed from the trunk of a tree, which being round bottomed, are very dangerous, as

the least unequal balance would immediately upset them. Mr. Jeffreys, our little girl, myself, and my babe, were allowed to get into one of the largest, with four men to row, or rather paddle us forward. It was with trembling steps, that I approached the water's edge to embark, being ignorant of the skill of our sooty pilots; and apprehensive, from the structure of our vessel, that the danger was great. I scarcely knew how to hope for safety, but I recollected, that I had set out in the path of danger, and could not retire. At this moment, my affectionate Partner, seeing my uneasiness, with his accustomed cheerfulness, said to me, "Remember, my dear, our rounding the Cape; we have the same God in the canoe as we had in the ship."

After a little time I became more composed, the delightful scenery on either side interested my attention, and after a row of about four hours, we arrived at a small village, where we took our lodgings for the night. From the houses around us, as there were not more than ten or twelve, we concluded, that the village had not long been

formed. There may, however, have been cottages, we did not see.

It stands near the river, and has abundance of rice ground and pasturage; but the land was much of it uncultivated, and the cattle appeared neglected.

In most of the houses we found a loom for weaving, and some fishing tackle. Weaving is the work of the female, but the man spends his time in indolence, except when want of provision compels him to fish, or gather a kind of berry which they use for food.

May 24. Yesterday we could not proceed in consequence of the wind and rain; but this morning, at seven o'clock, we turned our backs on the village, and ventured upon the large Lake which we had to cross.

Two of the canoes were soon upset by the agitation of the waters; and, when all attempts to go forward proved fruitless, we landed, and encamped on the plain. I scarcely know if our situation here partook more of the tragic or comic; for whilst fear and agitation were depicted in the countenances of some whose canoes had

been upset, the appearance of the gentlemen on the backs of their almost naked bearers, was so ludicrous, that others could not refrain from laughter. We erected a temporary residence of boughs, and made a roof with broad leaves, which we collected from neighbouring plants. When it was completed, our Maroumita, or bearers, hung up their scarfs, or robes, in order to screen us from the burning rays of the early sun.

Order and tranquillity being restored, we took breakfast; and, as the wind continued very strong, we expected we should have to pass the night under this covering of leaves; and so we began to make some improvements in it; but, whilst busily employed in this endeavour, Mr. Hastie came, and informed us, that the Captain, or chief Maroumita thought we had better make up our minds to proceed for a few hours by night; at least, so long as the moon continued to afford us her cheering and valuable rays. This advice was given and adopted, on account of the impression the Captain had, from the setting sun, that we should

have wind and bad weather the next day; and now the wind had sunk with the setting of the sun.

I felt somewhat timid after the dangers we had experienced in the morning, to embark by moonlight; however, after wrapping ourselves up warmly,—for it was now very cold weather,—we set off, and in about three hours, after a very pleasant row by moonlight, which appeared to us very short, as the time was beguiled by singing and cheerful conversation, we arrived at a village, called Vouhitra Tsara; or, the good village.

But how shall I describe my feelings, on being carried into one of its wretched huts, in which they had a large fire, burning on the ground, whilst the almost naked people were dancing and singing to the dreadfully discordant sounds of the Tum Tum. This, with the wretchedness of the house, the gloom of which was only rendered more terrific by the pale glare of light that was emitted from the fire; the horrid gestures of the people, whose hair was hanging dishevelled about their faces and necks; and

the howls, or, as they call it, Mitivu, which all present set up for a few moments, so painfully overpowered my mind, that I was obliged to make my escape.

How greatly was my agitation increased on finding that neither Mr. Jeffreys, nor any of our party had arrived. I ran out of the house, for I was conscious of no little fear at being the only female, among persons at all times barbarous, but now inflamed and excited by what was going forward. It was some public festival which they were commemorating. I did not, however, escape their notice; I was soon surrounded by numbers of males and females, upon which I thought it best to stand still, and not to discover fear, as that might only excite laughter amongst them.

I had not, however, waited long, before I heard the voice of my beloved Partner, enquiring for me; and never do I recollect his voice to have been more welcome to my ears, than at that moment. When I had somewhat recovered from the perturbation into which I had been thrown, my feelings were again overcome, at the recollection of

the dangers to which I had been exposed, and the merciful deliverances accomplished for me.

We felt very much for the deplorable barbarity and wretchedness of these poor idolaters; and devoutly prayed, that God would hasten the time, when no longer to an unknown deity, but to him who gave himself a ransom for sinners, these poor people might present songs of praise, and confide in him for pardon and salvation.

JOURNEY TO THE CAPITAL CONTINUED.

MAY 26. Sabbath morning. Though repugnant to our feelings, we were obliged this morning to continue our route; the wind still being too strong to proceed by water, Mr. Hastie kindly gave orders for Mr. Jeffreys, and myself, and children, to be carried in our cots over land, to a village about ten miles distant, where we took our breakfast. Here the canoes met us, and about three o'clock, P. M. we again embarked. The rain made it very unpleasant at first, but the weather soon cleared up; and, after a row on a very beautiful lake, we arrived at a village called Takalampy. Our canoe, and the one in which Mr. Has-

tie embarked, arrived earlier than those which conveyed our fellow travellers.

Before we were settled in our habitation for the night, however, they came up. Mr. Chick was in a most deplorable condition; for his canoe had, by some means, been upset, and he was completely drenched with water. His boxes had not come up; happily, ours had arrived, and we supplied him with linen. Through mercy, he did not suffer from it; though we feared he would, as at that time he was an invalid.

May 27. We left Takalampy very early this morning; the ground was covered with a thick hoar frost; and, having rather a steep to descend, before we reached the Lake, we found it very slippery. Mr. Hastie, with his accustomed kindness, carried my babe, and also assisted me in going down the hill.

The wind had quite subsided; a perfect calm had succeeded; the bosom of the agitated water was quite tranquil, and with composure we again stepped into our canoe.

The lakes in this part are picturesque

and beautiful; the grandeur of the scenery sometimes delighted us; on either side the dark and unruffled lake, over which we were smoothly gliding, by the well-timed beat of the paddles, we had deeply embosomed woods, which echoed, in almost constant succession, the roaring of the impetuous waves of the ocean that were beating over the sand banks at a little distance from us.

The lakes here run in the direction of the coast, and in some places approach very near to it. About ten miles from Takalampy, we distinctly saw the surf of the sea, and were only separated from it by a small sand bank. The water of the lake too was so very shallow, as not to be sufficient to carry our small bark; we therefore went on shore, and after walking about a mile through a wood, we came to the borders of another lake.

All the luggage, and the canoes, were all brought over to this spot. Here, under the shade of the trees, we took our breakfast; and then, re-embarking, proceeded, till we came to a small but beautifully situated

village, named Avavounga. We were much pleased with the scenery.

Our route still continues to be very delightful; the lands are well-watered by rivers and streams that intersect the country in different directions, and cover the whole with a beauty and fertility that cannot be surpassed, perhaps in any part of the world. Perpetual verdure covers the plains, so that the cattle that graze upon them never know scarcity.

But the pleasure which these prospects are adapted to create, is much damped by the painful proofs of moral desolation generally discoverable in the conduct of the natives; for seldom do they meet in companies, but they commence entertainments that are full of evil; this is no doubt considerably occasioned by the want of civilization. Had they excitements to diligence, and improvements in agriculture, they would soon increase in personal property, and their intercourse with each other would be more rational, and we should hope less sinful; and, were they acquainted with the true God, and the way of sal-

vation, they would soon have happy fellowship among themselves.

O that the plans of British christians for evangelizing and civilizing this large and beautiful Island, may be crowned with success. Then its plains, instead of having a few cattle scattered thinly over them, would be seen covered with large herds, and with flocks of sheep; the sides of its hills would wave with abundant crops of corn, and its now degraded, though interesting inhabitants, would worship the true God, each under their own vine, and their own fig-tree. Then, when they met together, they would think of the love of Jesus, and accost each other, saying,

"We'll talk of all he did and said,
And suffer'd for us here below;
The path he mark'd for us to tread,
And what he's doing for us now."

And when they separated, it would be with the hope of meeting in a happier world. Lord, hasten this happy period, we earnestly pray thee.

May 28. This morning we left earlier than usual, as Mr. Hastie informed us, that there was a very fatiguing days journey before us. However, after a pleasant paddling of twelve miles, we landed, and walked about a mile, through a wood, till we reached the side of a small pass of water, where we breakfasted.

As soon as we had recovered a little from the fatigue of the morning, and our conveyances were ready, we proceeded, but not by water; as for some miles the pass was so narrow as to render it not only difficult, but dangerous for a canoe to be navigated. We were therefore once more compelled to resort to our hammocks, or cots, which were slung on a long pole, and borne on the shoulders of four men, who regularly changed every quarter of an hour; and by this conveyance we came to Maioumandea, by about four o'clock in the afternoon; here we remained for the night.

This town, for in comparison with many of the places through which we had passed it was deserving of the name, was formerly very flourishing. We were told, that about

six years before the Chief of Tamatave, and some of his men had come up to it in canoes with fire arms and a cannon, and made dreadful havoc, and carried off much plunder. This marauding system used to be carried on to a most distressing extent; but now, mercifully for the poor natives, it is much suppressed. Formerly, when the chief of a village or town, saw his neighbouring chieftain in a flourishing condition, and thought he had the means of accomplishing his wishes, he went to war with him, and seldom failed to dispossess him, and to carry off all that was valuable.

Here, for the first time since we left Tamatave, a distance of nearly ninety miles, we saw a herd of cattle, with flocks of goats and sheep.

The people received us agreeably to their usual custom of welcoming strangers among them; this is as follows. Strangers on their arrival at a town or village are, as soon as possible, greeted by the chief and his ministers; who, with several attendants to carry presents of rice, poultry, or any thing they may have to dispose of, enter the

house where the traveller has called, and seat themselves on the mat spread upon the floor. They then present the fowls, or ducks they have brought; and, after a short pause, the chief generally delivers a speech on the occasion, and the stranger is expected to answer him, if a foreigner, by means of an interpreter. The subject of the speech is on all occasions the same; they begin, by welcoming the stranger into their village; they then enquire, whence he comes, and his design in visiting their country; and request to know the news there is in those parts through which he has travelled; and then with much frankness they inform him of all that is going on among their immediate neighbours. This done, they rise; but previous to their departure, the chief and his minister take a few grains of the rice, and eat it before the stranger, no doubt to convince him, that they offer him the food of which they usually partake; and perhaps, to remove any distrust that might exist in his mind, as to the danger of eating any thing they had prepared.

We however felt very little fear as to

our safety amongst this people, as they had hitherto manifested a spirit of generosity scarcely to have been expected from those who had not been accustomed to intercourse with foreigners. The conduct above described, certainly wears the appearance of generosity; and another mark of this disposition that often struck me was, that as soon as we entered a village, where we intended passing the night, we were always directed to the best house; generally, to that of the chief, and his family left it for our accommodation.

Though often pleased with the apparent hospitality of the natives, we had many proofs of their being addicted to covetousness; for if by any untoward circumstance we were compelled to remain among them for any time, and needed to purchase provision, they would require double its value; and, to justify themselves, say, *Mananakarena ny vazaha;* or, The white man is rich. One instance of this I well recollect; a woman demanded a louson, which is equal to half-a crown of our money, for twelve eggs.

May 20. This morning Mr. Hastie observed to us, as we left Maroumandea, that he would not hurry us forward on so unpromising a morning, did he not feel it to be quite necessary; from the dense and dreadful fogs, which he saw arising from the extensive marshes all around; this, said he, makes me anxious to proceed, for I am well assured, that in them are the seeds of mortality, which so often destroy the English constitution. These tidings were heard with anxious solicitude; yet we felt truly grateful for the kind concern manifested for our welfare. After expressing our acknowledgments, we stepped into our little vessel, and proceeded. We had not rowed but a few miles, when the rain came on so heavily, that we landed at the first village, called Andivouranty.

It was about nine o'clock, and we intended to leave as soon as we had breakfasted; the rain, however, continued to be so violent, and the wind so strong, that we were compelled to remain under shelter the whole day; this was a matter of great disappointment to us; but our patience was

frequently put to the test in this manner, and I hope we regarded it always as a call to supplicate an increase of this grace from him in whom is all our sufficiency, and all our hope.

We were very often constrained to exclaim, "Who is sufficient for these things?" Our strength is perfect weakness! Yet God graciously fulfilled his promise, of strength according to our day; and often caused us to say, "Bless the Lord, O my soul, and all that is within me bless his holy name; bless the Lord, O my soul, and forget not all his benefits; who healeth all thy diseases, and crowneth thee with loving-kindness, and tender mercies."

Soon after our arrival, we had the accustomed visit from the Chief and his ministers; the present on this occasion was a small quantity of rice, two couple of fowls, some dried fish, and sweet potatoes.

May 31. This day we travelled to Amboubouhazou, and were thankful to learn, that we had done with our canoes. It was necessary to remain here all day, in order to arrange the packages for the bearers

this afforded us an opportunity to recruit after the fatigue of such perilous travelling, the difficulty and anxiety of which was greatly increased by my dear babe being only three months old. Poor fellow, he had suffered much for a week past with an affection on the chest, brought on, no doubt, from the constant exposure to wet and cold. We have, however, much cause for gratitude that our lives are still preserved:

"Author and Guardian of my life,
Great Source of life divine;
And, all harmonious names in one,
My Saviour! thou art mine.

"What thanks I owe thee, and what love,
A boundless, endless store,
Shall echo through the realms above,
When time shall be no more."

The next morning we set off very cheerfully, indulging the hope, that our journey was nearly terminated; but on saying so to Mr. Hastie, and the Maroumita, we were informed, that we might yet have many dif-

ficulties to encounter, in our progress in a large wood, where probably we should be detained for two nights; but committing ourselves to the Keeper of Israel, who "never slumbers or sleeps," we advanced on our journey, hoping in his protection, and earnestly supplicating his presence and blessing.

JOURNEY TO THE CAPITAL CONTINUED.

ABOUT Noon, arrived at Ranoumafana, or the Hot Waters. This village is small, containing but a few houses, and of a very indifferent description; nevertheless, the hot springs, that are very near to it, render it one of the most remarkable places in the Island. The day not being very fine, and having no person to take charge of my little one, I was compelled to relinquish my desire of visiting this natural phenomenon. Mr. Jeffreys, however, accompanied by his fellow travellers, the mechanics, sought out the spot; and I learned from them, that at about a quarter of a mile distant from the village, they came to a wide river, over

which was a wooden bridge, but it appeared in so unsafe a condition, and the current beneath so rapid, that they declined crossing it, but sent a boy over for some of the water. It was so near to the bridge, that they distinctly saw the stream from the hot spring running into the river; and, when the boy returned, the water was so hot, that it was with no small effort that he held the cup. The water is quite clear, and has no unpleasant taste. Should civilization go forward, and the medicinal and salutary properties of these springs be analysed, who can tell, but at some future day, an elegant city shall be erected here, and become the Bath of Madagascar?

But, to return to our journey. As the distance was yet considerable to the place we intended to remain in during the night, Mr. Hastie recommended my setting off before Mr. J. returned from his visit to the springs; to this I consented, but had not proceeded far before I regretted having done so; the road was extremely difficult, and rendered so slippery from the rains, that I expected every moment some acci-

dent would happen: my bearers fell several times on their knees. The hill, or rather mountain we ascended was so tremendously steep, that we could scarcely keep in our cots; and what made it increasingly painful was, my inability, not knowing the language, to make my bearers understand me, and carry my cot so that my head might be higher than my feet. Finding this great inconvenience, I at length requested to be put down; for I felt quite ill from the position in which they had carried me.

I was anxiously looking for the arrival of Mr. Jeffreys and his companions, when one of Mr. Hastie's servants, who understood French, came up; I told him my troubles, and as he was familiar with the language of the Island, he gave the necessary directions to my bearers, so that from this time they carried my cot in a proper manner, and my comfort was very greatly promoted.

However, from this time I requested Mr. Jeffreys to keep within call; but this could not always be the case, as he frequently walked, in order to rest his bearers, which

I was unable to do, consequently, he was often in advance.

The footpath now became so narrow, as to be scarcely tracable, and the whole of the afternoon's journey, consisted in ascending and descending lofty hills, passing through thick woods, or in crossing rivers, brooks, ditches, and pits; but we arrived in peace and safety about six o'clock, at our resting place for the night; and, looking back on the scenes the day had presented, my heart exclaimed,

"For mercies, countless as the sands,
Which daily I receive,
From Jesus, my Redeemer's hands,
My soul, what can'st thou give?

"Ah, Lord, from such a heart as mine,
Unless thou bring it forth,
My best is stained and dyed with sin;
My all is nothing worth."

June 2. We set off early this morning, though the weather was unfavourable, and my courage not a little damped at the sight

of some tremendous hills which lay before us. I endeavoured notwithstanding, to look beyond the obstacles in the now long anticipated period, when we should arrive at our station; and when I should be permitted to lend my assistance to that cause, a desire for which had attended me from my earliest religious impressions, and still burns in my heart.

About eleven o'clock, A. M. we halted for breakfast, and it was very pleasant to observe the clouds disperse, and the bright herald of day, bursting from the sombre heavens, and adorning the face of nature with cheerfulness.

After partaking of refreshment, so greatly needed, we proceeded on our journey over mountains, which in prospect appeared inaccessible. From the height of one of these, the sea was distinctly seen, at the distance of about fifty miles. Here, I recollect, my departed husband came to my cot, and desiring my bearers to put me down, he very kindly said, "My love, I wish you to alight for a moment, and take a farewell view of the beautiful ocean, on

whose bosom we sailed in safety so long, and came so far, though surrounded with dangers; alas! from how many dear objects of affection and esteem does it separate us!" He added, "We, perhaps, may never behold it again; and should this be the case, many years will probably elapse before that time arrives." As he thus addressed me, my swollen heart was too big for utterance.

But O, could I then have foreseen, that in the short space of a little more than three years, I was not only to see that ocean, but to be made a widowed mother whilst sailing over its treacherous waters, and to commit to that deep tomb, the remains not only of a child, but of him who was dear to me as my own soul, how would the briny flood have refused concealment! What a cause for gratitude, that futurity is hidden from mortal ken! The recollection of that event is too greatly overwhelming, to meditate on it with calmness;

"Wise and inscrutable are all thy ways,
Thou God of mercies; lead me to my Friend."

The afternoon was fine, and we proceeded more comfortably; reached Ampasambe in the evening, and were very kindly received by the people. Here we found an instance of longevity; for the chief of this village was more than one hundred years old. Mr. Hastie requested Mr. Jeffreys to accompany him to his house. They found on their arrival, that he had not only prepared a present of rice and fowls, but that all was ready cooked. "Hearing you was coming," said he, "I wished to have it ready for you to eat." He and his attendants, were seated upon the floor upon clean mats, which is the usual custom of the natives. The rice was of the best quality, and was put upon a new mat, which was placed upon the ground in the centre. The fowl was fricasseed, and placed in the middle of the rice. Each person being then furnished with a leaf, that the natives employ as we do plates, helped himself with his hands, to what he pleased; for spoons and cups are not in use among them. The wives of the chief were seated opposite his guests; they commenced the repast with Hanamamy, a

kind of herb they eat boiled with the rice; the taste of it is bitter, and at first unpleasant to strangers, but it is considered very wholesome; after this, they partook of the fowl and rice. I recollect, when Mr. J. returned, that he said, he was not so much struck with the simplicity of the manners of this people, as with the apparent benevolence of their hearts.

June 3. Left Ampasambe early; the weather still unfavourable, and travelling difficult, on account of the heavy rains. I will here give the description of this morning's route, from Mr. Jeffrey's Journal. Being terrified, he says, at the appearance of the road, I resolved to walk; and did, till completely fatigued, and drenched by the pelting rain. Quite exhausted, I at length got into my cot, but had not been there long before I repented of it; not only because I was exposed to danger, but on account of my poor bearers, who could scarcely keep on their feet; my anxiety and alarm were also much excited, on account of my dear wife and child, as they were still far behind. She, I knew, would suffer much from

fear, as also from difficulty to keep herself in her cot, with her infant charge. At one time we ascended steeps, or rather precipices; at another, we descended into deep caverns; sometimes, we were thrown suddenly on our feet; and then tossed again nearly on our heads. I left my cot as soon as I came to a place from which it could be let down safely, but found myself unable to stand on my feet, unless one of my bearers walked close behind me, to assist me up and down the steeps, and to carry me across the water, which in sveral places it was necessary to go through. I was perfectly astonished to see the bearers travel so easily along places where I could scarcely stand, and at the same time carrying burdens of fifty pounds each.

We halted about noon, and took breakfast. Our spirits and strength were greatly exhausted; indeed, during our route, I never recollect having seen Mr. Jeffreys so depressed; I therefore endeavoured to be cheerful, though my heart was indeed very sad.

In the after part of the day, the road was

better, and the weather became fair. We reached Befoura, a poor village, about four o'clock, and tarried there one day, which greatly refreshed us all; and then, on the following morning, as early as six o'clock, we commenced our journey, and came very soon to a thick forest, difficult to pass through, because it had not been at all cleared to open a road for travellers. The distance through it is about sixty miles. Mr. Hastie urged our leaving early, and performing the greatest half that day, in order to save sleeping in the forest two nights. We used every effort to accomplish this, as the dangers of so exposed a situation were considerable.

Mr. Jeffreys, and myself, had proceeded before the rest of our party; and, from one of the heights, we had an interesting sight of the Maroumita, or bearers, and our fellow travellers; they were about two hundred and thirty in number: they were labouring up a steep hill, most of them bearing heavy burdens. Some supported on their shoulders, those who had left England to introduce a knowledge of the most useful

arts into this Island; others bending under large weighty boxes; and others had smaller packages to carry, fastened to bamboos; but all cheerful and happy, pressing forwards, I will not say whistling as they journeyed, for that is an amusement of which they have little idea, but making a noise expressive of satisfaction, which is peculiar to themselves. We felt much pleasure in beholding so great a number of persons thus employed in carrying to the capital the means which, in the hand of God, will prove so many sources of bliss, and fertilize this country; and that pleasure was not a little heightened by the recollection, that this all came from our own native land.

We stopped about noon to breakfast, under the shelter of some large trees. Whilst here, messengers arrived from King Radama, with letters to Mr. Hastie, requiring an immediate answer. This detained us a short time; but as soon as the King's messengers had received their dispatches, we pursued our journey, and found it as full of perplexities, as any day I could recol-

lect. When my bearers halted about five o' clock in the afternoon, I found my husband was not in sight, and that I was alone with these strangers. The sun was just sinking beneath the horizon. I could not converse with my attendants, and I was becoming very distressed, till I perceived Mr. Hastie coming rapidly towards us from among the trees. Perceiving my trouble, he kindly assured me he would not leave me any more, till we came to Mr. Jeffreys, and the rest of the party. He also provided me with refreshment, and so prepared me to endure the remaining part of this days fatigueing journey, which he said was very near five miles.

The shades of the evening came rapidly upon us, and darkness soon enveloped us. The Maka, a species of monkey common here, made a great noise in the woods around, and excited my fears lest there should be wild beasts near at hand. From this apprehension Mr. Hastie relieved me, by declaring there were none. I therefore lay as close and still as I could in the cot, till the murmur of persons talking at a lit-

tle distance, roused my attention; full of delight, I rose up and found myself near the spot where it had been fixed on to stay during the night. Our friends, Chick and Canham, had come at the request of my husband to meet me; he was so exhausted by fatigue as to be unable to do it.

We were soon, through the kindness of our heavenly Keeper, permitted to meet around a cheerful fire; but it was not in the elegantly furnished parlour of an English hotel; nor in such habitations as are occupied by our friends in England; no, we had no ceiling but the starry heavens, and no carpet but the green turf. Here, the sofa, on which I usually slept, supplied us with a table; and the sacks of rice, flour, and sugar, that we carried with us, afforded us seats. Some provision having been prepared, we ate it, I hope with gratitude, as we most certainly did with very great pleasure.

As soon as Mr. Hastie had marked out the spot for our camp, the attendants began to prepare it, by setting up long sticks for supporters, and covering them with grass

and leaves This done, some stronger poles were driven into the ground, and upon them our cots were hung, side by side, as near to each other as they could be. In order to secure ourselves from damp air, or rain, we covered our cots with painted cloths, mats, or any other suitable article we could muster. In addition to this, several fires were kindled, and persons appointed to look after them all night. We then retired to our hammocks. How others of our party felt, I cannot tell; but my anxiety was so great, that my petitions were many and ardent, that the Keeper of Israel would preserve us from all danger during our repose. Never do I recollect having seen so much beauty in the ninety-first Psalm, as on this night.

Having been once disturbed by my dear child, I was alarmed with the apprehension of our camp being on fire, and called Mr. Jeffreys, who soon tranquillized my mind, by assuring me it was only the glare of the fires, kindled for our protection. It was, however, sometime before I could compose myself to rest again; and the constant

noise of the Maka, increased my uneasiness; for, although assured that these animals were not to be feared as creatures of prey, yet I suspected we might suffer from their mischievous tricks.

This animal is about the size of a cat; the hair is long, and rather soft; the nose also is long and sharp; it has small eyes, and paws resembling those of the monkey; its tail is long, and bushy; the swiftness with which it leaps from branch to branch, or from one tree to another, is astonishing. We brought one with us from the Isle of France, hoping to introduce it to our English friends; but as it subsists principally upon fruits and berries, we could not properly supply its wants, though we had a good stock of raisins and sweet biscuits on board. Soon after we had passed the Azores, the poor animal appeared to suffer much from the change of climate, the weather then becoming cold and unsettled, the little creature lost its spirits, and died in a few days.

June 6. We were called up very early this morning by Mr. Hastie, and were soon

ready to leave our temporary encampment, which we did with feelings of gratitude to our kind Preserver;

"Whose minist'ring spirits descend,
To watch whilst his saints are asleep;
By day and by night they attend,
The heirs of salvation to keep.

"Bright seraphs dispatch'd from the throne,
Repair to their stations assign'd;
And angels elect are sent down,
To guard the elect of mankind."

A thick hoar frost covered the ground; and, as the scene to me was novel in this country, my imagination soon crossed the Great Atlantic, and pictured to my mind a winter's morning in my dear native land; but recollection as hastily conveyed me back, to be occupied by the objects around me; and the events connected with that part of the country through which our road lay. The scenery around was very beautiful, and our road so good, that we really enjoyed travelling.

The place at which we halted to breakfast, was made very interesting to us, by the remembrance of those events, which are particularly mentioned in the Missionary Chronicle for June 1821. Here Mr. Hastie told us, a most heart-rending scene presented itself before him, when as Commissioner of the British Government, in company with the Rev. D. Jones, they were on their way to treat with King Radama for the entire abolition of the Slave trade, and the protection of Christian missionaries in the Island of Madagascar; more than a thousand slaves of different descriptions, fettered and chained together, proceeding towards the coast, attended by drivers who had them in charge to sell to those dealers in human flesh, that waited there, and calculated on their arrival.

We recollected with pleasure, that these were the last that, with the permission of Radama, ever were assembled to be sold out of their native Island; we recollected the success which crowned that embassy, and the unusual joy that filled the minds of the thousands assembled at the capital

when that treaty was signed, and pledges most nobly made by the King, that it should cease through all his dominions; we called to mind how, when the proclamation came to the coast, the unsold slaves were sent back into their own country, to be variously employed in cultivating its lands; and assurances given them, that they should never be forced to leave it. These recollections filled our hearts with gladness, and this was not a little promoted by the remembrance, that our own native land had been instrumental in accomplishing these great things for the people. Whilst thankful for what had been done, we prayed, that the period might soon arrive, when no man on earth should be found base enough to trade in the blood of his brother.

To show that Radama, King of Ouva, was fully disposed to abandon this horrid traffic, and cheerfully to relinquish every increase that it brought to his revenue, for the high gratification of seeing the condition of his people improved, by the introduction of the arts and sciences, and the knowledge of the Christian religion, I shall

present my readers, with copies of the two proclamations which he sent forth at the signing of the treaty. The first was distributed into every district of his own Island, to put an entire stop to the Slave trade; and the latter, addressed to the London Missionary Society, and forwarded by the hands of his own brother.

The first is as follows;

Inhabitants of Madagascar;

YOU are none of you ignorant of the friendship we enjoy with the Governor of Mauritius (Governor Farquhar), and the devoted attachment we have avowed to him; his attention, unlike that of all other foreign nations which have visited our shores, has been directed to increase our happiness and prosperity; he has never deprived us of our rights and properties. He has not suffered the white men to carry off our children into slavery, he has sent us people to teach us arts, and industry unknown to us before; to defend us against

our enemies, and to prevent famine by a more extended cultivation. We are happier and safer, since the establishment of British dominion in our neighbourhood, and we are grateful to our good Father, who has procured for us these blessings.

His Nation and King have made laws to prevent you from being carried out of your Island into slavery; and he has punished such of the whites as have presumed to violate this law.

He has called on us to assist him in this work for our own benefit; and he has promised his powerful assistance to punish such as may be refractory or disobedient.

We willingly agree to this proposal of our Father; and humbly declare, that if any of our subjects, or persons depending on our power, shall henceforward be guilty of selling any slave, or other person, for the purpose of being transported from the Island of Madagascar, the person guilty, shall be punished by being reduced to slavery himself, and his property shall be forfeited to me.

Let my subjects then, who have slaves,

employ them in planting rice and other provisions, and in taking care of their flocks and herds; in collecting bees-wax, and gums; and in manufacturing cloths, and other articles, which they can sell. I set them the first example myself, by abandoning the tax payable to me upon the sale of slaves for exportation.

I direct my brother, Jean Rene, and other chiefs upon the sea-coasts, to seize for their own use and profit, all such slaves as may be attempted to be exported in their respective provinces; they will also give every support and assistance to the government Agent of Mauritius, in the execution of his duties.

I command all my subjects and dependants, and invite all my allies, to abstain from any maritime predatory excursions whatever; and, more particularly, neither to practise nor allow of any attack, or attempt upon the friends our ally, the British nation.

It has been usual to make an annual attack upon the Sultan of Johanna, and the Comoro Islands. Our good friend, the Go-

vernor of Mauritius, dissolved the meditated attack of last year; and we now join with him in forbidding any farther enmity to the King, or inhabitants of the Comoro Archipelago, or other islands on the coast of Africa, or north Archipelago, under the pain of our most severe displeasure; and of incurring the punishment due to pirates, of whatever nation or people they may be.

SUCH IS MY WILL;

Let it be known to every inhabitant of this Island; it is for their own happiness, and their own safety, to pay obedience to this proclamation.

Signed,

RADAMA.

Renewed, Oct. 11, 1820.

The other is addressed, in the form of a letter, to the London Missionary Society,

it is a most interesting document, and cannot be perused by any benevolent individual without delight.

Gentlemen,

WHEN the Treaty was concluded between me and Governor Farquhar, which has for its object the cessation of the exportation of Slaves from the Island of Madagascar, the Missionary, Mr. David Jones, accompanied the Commissioner from the British Government, and arrived at Tananariveu, the capital of my kingdom, with the intention of paying me a visit to solicit from me leave to settle, with other Missionaries, in my dominions.

Having informed myself of his profession and mission, I acquiesced with much pleasure in his request. Mr. Jones, your Missionary, having satisfied me, that those sent out by your society have no other object than to enlighten the people by persuasion, and conviction, and to discover to them the means of becoming happy, by evangelizing

and civilizing them, after the manner of European nations; and this, not by force, contrary to the light of their understandings; therefore, Gentlemen, I request you to send me, if convenient, as many Missionaries, as you may deem proper, together with their families, if they desire it; provided you send skilful artizans, to make my people workmen, as well as good Christians.

I avail myself of this opportunity, Gentlemen, to promise all the protection, the safety, the respect, and the tranquillity, which they may require from my subjects. The Missionaries who are now particularly needed, are persons who are able to instruct my people in the Christian religion, and various trades; such as weaving, carpentering, gardening, &c. I shall expect, Gentlemen, from you a satisfactory answer, by an early opportunity.

Accept, Gentlemen, the assurances of my esteem and affection.

Signed,

RADAMA, King.

Tananarive, Oct. 29, 1820.

It was in consequence of this letter, brought to England by Prince Ratafi, that the following May, the Society in London were induced to send Mr. Jeffreys, and myself, with the artizans which accompanied us, to Madagascar. It is right we should say, that we uniformly found the King acting in harmony with the liberal sentiments which he professed.

But, to return to the narrative of our journey to the Capital. When we had taken breakfast, we entered on a beautiful plain; cattle were feeding on every side, and the sheep especially, were bleating around us in great numbers. This so revived our spirits, that although the journey of the day was long, yet we seemed but little sensible of fatigue when we arrived in the evening at the village of Amouramanga, a place considerably larger than any we had passed through before; and in it we were provided with a better dwelling than any we had occupied since we left Tamatave. Every thing appeared clean and comfortable; and the recollection of the unplea-

santness of the preceding night, spent in the woods, made it doubly welcome to us. Thus we were not destitute of some daily drops of mercy in this desert land; and indeed they were so sweet and encouraging, as to prevent our murmuring against our heavenly Father, even when experiencing severe trials and privations.

We rose early in the morning, greatly refreshed, but could not commence our journey, on account of a dense fog, till after nine o'clock. The bearers employed themselves in slaughtering a bullock; and when they had feasted plentifully on its flesh, they cheerfully commenced their labours of carrying us and our luggage over the plain.

This was almost the only day in which I could say, that I enjoyed travelling; it was fine, but not hot, so that I sat up, and nursed my dear child most of the way.

Early in the afternoon, we arrived at Ambouhiditrimou, a village situated on the top of a steep hill, surrounded by a deep ravine, at the bottom of which are some excellent rice grounds. Before we came to

this place, we crossed the river Manga; it is deep and rapid; and we were told, that the crocodile was often seen in it. Such was the kindness of our heavenly Father, that though I often feared, yet I was not even permitted to see the evil.

CLOSE OF THE JOURNEY TO THE CAPITAL.

JUNE 8. We quitted Ambouhiditrimou. It soon appeared evident, that our journey would be more mountainous than it had been for several days before. Indeed, all the way from the coast, the country is pleasantly diversified by gently rising ground, on which the villages and small towns are built; but the nearer we approached to the centre of the island, we found it more varied with hill and dale.

While we sat at breakfast in the open air, the inhabitants of a neighbouring village perceived us, and came to bring their fowls, eggs, ducks, &c. and requested us to purchase them, or to exchange them for

some article that we had brought with us from England. Some wished for a needle, others for a piece of cloth, or a few pins, and were delighted with the exchange they made. Three fowls, and a duck, were received instead of a piece of blue cloth, not worth more than sevenpence of our money, and other things equally cheap.

The land now more clearly exhibited the marks of cultivation than any we had passed through. Small enclosures surrounded most of the houses, in which were plantations of rice and barley; and the herds of cattle which grazed in their meadows, put us in mind of some parts of England and Wales; and had it not been for the singular appearance of the human beings about us, I could sometimes have imagined myself in Britain.

At length, wearied with my cot, I stopped my bearers, gave one of them my babe to carry in his arms into the village, with which office he appeared highly pleased, and I walked the last mile. The natives welcomed us into their village, which was very small, but as it had one house of clay

in it, which the people considered superior to their erections of wood, they appointed this to be our inn; and as they in civility had so directed, we could not choose for ourselves, or we certainly should not have preferred it. It seemed to tell us, that the builders had never before attempted such a work; the walls and floor were all of the same colour, and it felt, as it really was, dirty, and uncomfortable. The rats too had chosen the large heaps of rice that were stored up in it as the place of their general rendezvous; one would have supposed, for they were running in all directions through the dwelling with such daring impudence, that I found it almost impossible to give slumber to my eye-lids during the first part of the night; and when through fatigue, I did, I was soon awaked by a bite on the hand from one of them. However, I covered myself completely with the bed-clothes, and so slept undisturbed for several hours.

The next morning we left our mud-wall cottage at an early hour, as we expected the journey might be attended with difficulties. They soon commenced, by our having

to ascend a steep rock, the pathway of which was so narrow, that I was obliged to walk. Having passed the rock, we came to a river of considerable width; here my bearers informed me, that I could not be carried over in the cot, it was so deep. I perceived, by signs they made me, that they intended to carry me on their hands, raised above their heads. This alarmed me at first, because the rest of the party had gone forward, and I felt my situation to be very unpleasant. But divesting myself as much as possible of fear, I gave myself up to them; and I must confess, it was a matter of high gratification, to observe the delicacy and attentions manifested by these untutored heathen. I will relate particulars. When we halted, one of them walked into the water, to some distance; there unrobing himself, he proceeded to the other side of the river, and returned, to give me proof that there was no danger. He said, as he came up, *Aza mataohoutra tsi maniny*; the English of which is, "Do not fear, it is nothing." Two of them then took up my cot, and another, wrapping my dear babe safely up in his

own robe, held him on his head, and proceeded with him through the stream. Then three others prepared to conduct me in the same manner; they made choice of the best and cleanest of their robes to wrap around me, and did it with much nicety, carefully covering my feet. I was then given to understand, that I must sit on the head of one, have a second to bear my feet on his head, and be balanced by a third walking behind to support my back with his hands. I proceeded in safety, and remembered the language which God spake to his church by his ancient Prophet, "When thou passest through the waters, I will be with thee, and through the rivers they shall not overflow thee;" and I had comfort in the recollection.

About half past twelve we overtook our party, and breakfasted together, on the borders of a large wood, from whence the inhabitants of Tananarivou are supplied with timber for building, and abundance of fuel. I found that my long retarded arrival had awakened considerable solicitude in the mind of Mr. Jeffreys, and others, on my ac-

count. We sang a hymn of praise together, and after breakfast proceeded through the forest towards Ambatoumanga.

This town is full in view for three miles before the traveller enters it. We got there about five in the afternoon. It is situated on a lofty hill, that appears as though broken by some convulsion of nature from an immense rock that stands near to it. Round both is an extensive plain, which yields the inhabitants large crops of rice; three houses stand on the top of the rock, and have the appearance of a fortification commanding the town; this, together with the buildings standing one above another, and scattered on the sides of the hill, present to the eye of the traveller a picture of no little interest.

We passed the night in a house belonging to King Radama; it was so completely enclosed, that the crowds of natives could not come to annoy us, by looking into our dwelling, as they had done at every other place where we had passed the night. The quiet enjoyed here greatly delighted us; and we had an opportunity in this tranquil

place of uniting to praise God, who had conducted us so near to our place of destination, and in circumstances of so much mercy. We said,

"Thus far the Lord has led us on,
Thus far his power prolongs our days;
And every evening shall make known,
Some fresh memorials of his grace."

Next morning, our kind conductor, Mr. Hastie, advised that we should breakfast before we commenced our journey; this is not usual with travellers from this station, as it delays the time of entering the capital to a late hour; but we were pleased that we did so. I can never forget the lively emotions with which we began this days journey, and it was truly an interesting day; the kindness of God, which had attended us through all our route, was very much in our remembrance, and was quite overwhelming; it constrained us to utter many vows of entire devotedness to his service, and the spiritual good of the poor heathen.

As we approached the capital, villages, and small towns presented themselves in almost every direction; and all the surrounding country bare marks of the progress of agriculture: but let me not be misunderstood,—these were not the most fertile spots through which we had passed; the long drought during the winter months forbids every thing like spontaneous vegetation in this quarter, and denies the people of Ouva more than one crop annually. Near the coast, the earth generally yields two crops in the year, and that almost without the aid of man.

When about five miles from the capital, my attendants gave all at once, a sudden and most amazing shout, which greatly alarmed me, till I learned the occasion of it, and then my heart, like theirs, was full of exultation. We had just reached the top of the hill, and a full view of the long desired capital at this moment presented itself. Full of animation, Mr. Jeffreys came to my cot, and said, "Arise, and see the spot, so long and so earnestly looked for; there is Tananarivou!" The sight seemed to inspire

all with the liveliest emotions, though they were doubtless very different in their nature.

It was matter of joy and gratitude to the Missionaries, that they had been brought so far, and conducted through so many difficulties and dangers, in health and safety, and that at length we were so near the scene of our intended labours. Mr. Hastie found it a moment of much satisfaction, that he had been favoured to conduct so large a number of Europeans so far into the country, and in such pleasant circumstances; and the poor bearers, doubtless, were not less delighted, at the prospect of soon laying aside those burdens, beneath the pressure of which they had been toiling for near three hundred miles. It was indeed to us all,

> "As when the weary traveller gains
> The height of some o'erlooking hill,
> His heart revives, if cross the plains
> He eyes his home though distant still."

About one mile distant from the capital,

a beautiful river appears, taking a serpentine direction through the plain, and emptying itself into the Mozambique Channel, on the western side of the Island. It is navigable for small vessels, to a considerable distance up the country; but a tremendous cataract about two days journey from the capital, prevents any intercourse being carried on by navigation. If this could be effected, it would be an advantage of immense magnitude.

ENTRANCE INTO THE CAPITAL.

THE base of the hill on which the capital stands, stretches from north to south for more than a mile. The buildings run in the direction of the hill, but have no other uniformity than the situation of the door; this generally opens to the west. The most modern of the houses are much superior to what are found on the coast, as they are built chiefly of wood; there is but little difference between the abodes of the rich and the poor, except that the former are somewhat larger, and contain the largest quantity of rice and mats: the streets are so narrow and uneven as scarcely to deserve the name, though there are many thousand inhabitants who reside in the place.

I must now relate our entrance into the capital, and the nature of the reception we received. At the bottom of the hill we halted to take refreshment, kindly prepared for us by Mrs. Griffiths; and also, to make some change in our dress. We then, in company with Prince Rafarata, and Mr. Brady, the English general, in their regimental dress, and the Rev. D. Jones, and D. Griffiths, and some of their pupils, began to ascend the hill, which was announced by a salute of guns from the top. When we entered the town, the streets were thronged with spectators; but their behaviour was such as to do credit to the inhabitants of any of the large towns of our own country, on any public occasion; great curiosity was discernable, but there was no approach to rudeness or disorder; on the contrary, all was decorum and cheerfulness. Mr. Hastie carried my child, then nearly four months old, up the hill, and through the city to the palace. Some troops, dressed and disciplined after the European manner, were drawn up in the court yard previous to our arrival; as we entered, the drums beat, the

soldiers presented arms, and we only waited the mandate to come into the Royal presence.

His Majesty, Radama, was standing on a raised platform in the front of the palace. He soon gave the signal for Mr. Hastie to approach; he did so, taking my child with him; on presenting him to the King, he said, "I have brought you an English little boy." He took him in his arms, and then gave him to Mrs. Griffiths. Mr. Hastie then returned, and conducted Mr. Jeffreys and myself to the King, who kindly assisted me with his hand to ascend the platform, and then conducted me into the palace; the table was laid (a l'Anglais) for dinner, and to my surprize, I found we were expected to dine there.

Radama soon shewed himself to be a very pleasant and intelligent man. Dinner was served up in an elegant manner, and the different dishes were well cooked; the company present were, the King, Prince Ratafi, Prince Rafarata, two generals, with our general Brady, Mr. Hastie, and the Missionaries, with their families.

Mr. Hastie, according to the usual custom, presented to the King a piece of gold in our name, saying, *Manassin a toumpacalahi;* or, "Token of respect to you, Master!" We were taken after dinner to the house kindly appointed for us by the King; Mr. Hastie, who appeared very desirous to see us comfortably accommodated and settled, was our conductor; to his unremitting attention and kindness, during the whole of the journey, I feel a pleasure in having an opportunity publicly to bear a grateful testimony; may he be long spared, and prove a blessing to that large and very interesting island. (1)

Thanks be to our heavenly Father, for preserving us so far, and through so many dangers; may his distinguished goodness to me and mine, prove a powerful incentive to a full and unwavering reliance on him in future seasons of trial and distress! Well indeed may I say,

"His love in times past,
Forbids me to think,

(1) Recent Letters have brought the painful intelligence of his decease.

He'll leave me at last,
In trouble to sink;
Each sweet Ebenezer,
I have in review,
Confirms his good pleasure,
To help me quite through."

On the following morning the King sent us a handsome present; it consisted of a sheep, a couple of ducks, and fifty eggs; many other persons also, for sometime after our arrival, frequently sent us presents of poultry and eggs. Two servants were also kindly given us by the King; a boy and a girl, each about eleven years of age.

June 16. Sabbath day. We attended the school under the direction of our friends, as early as seven o'clock; the children appeared so clean and respectable, that we were quite delighted; the boys were dressed in white jackets and trowsers, and the girls in white frocks. Our pleasure was farther heightened, by the admirable order so evidently apparent, and by hearing these dear children join in the praises of God.

After singing, the children were cate-

chised in their own language; the catechism was drawn up by Mr. Jones, and was very similar to that of Dr. Watts.

Public service commenced at ten o'clock, at the house of Mr. Griffiths; my beloved husband spoke from Acts viii. 39. "He went on his way rejoicing." In the afternoon, the children again met, and the correctness with which they repeated their various lessons much pleased us, and made us long for the time when we should be able to communicate instruction to young people so interesting and attentive.

June 17. The proposal of Mr. Hastie is assented to by the King, and he designs attending a public examination of the schools to-day; and about three o'clock, the King, in his state dress, accompanied by the British agent, and Prince Ratafi, the King's brother in law, entered the school under the care of Mr. Jones. The first class showed their writing in small hand, read the seventh of the Acts in English, and translated some words into their own language; the second read part of the nineteenth chapter of St. John's Gospel, spelled many words

of three syllables, and translated a few into their own tongue. The third class were examined in orthography, and shewed writing in large hand; the fourth and fifth classes spelled, and wrote on slates. Some of the children had been so recently introduced to the school, that they could take no part in these exercises: the number in the school was forty-eight.

We afterwards visited the school of Mr. Griffiths, where a similar examination took place; the number of pupils were thirty-seven. The girls exhibited some work, that did them much credit; indeed, the progress which had been made by all was highly gratifying, and we departed full of hope, that we had beheld the dawn of happier times in Madagascar. We afterwards partook of an excellent dinner at Mr. Hastie's; thus this interesting day was closed.

June 19. This was the great feast, which is always observed previously to the King's departure for war; it commenced this evening. Its origin no doubt is of ancient date, and probably its celebration was formerly attended with many more superstitious ob-

servances than at present. Whatever importance the generality of the people may attach to this feast, it is evident the King regards it only as it may serve political purposes. As he expressed a wish that the Europeans should be present, Mr. Jeffreys, accompanied Mr. Griffiths to the house in which the ceremony was to take place.

Mr. Jeffreys informed me, that they found a large concourse of people assembled in the Court Yard; after waiting a short time, a gun announced, that the King was coming to the bath. He soon arrived at Besakana, the name of the house; he then took off his robes, and retired to an adjoining apartment, where he bathed in water, previously prepared for the purpose, by some religious ceremony. He returned from the bath, bringing with him a portion of the water, to signify that the omens were favourable, and sprinkled some of it upon his mother, his wives, his sisters, and other relations who were present on this occasion. In one part of the house, over a large fire, was boiling some of the beef, which had been preserved from the feast of the last

year; some of it was handed round, and all the company partook of it; and thus the ceremony closed for the evening.

The next morning, as early as six o' clock, the King entered the Court Yard, and killed, or rather sacrificed, a young heifer. Whilst it was yet warm with life, a piece was cut out, which he tasted, and blessed God for the enjoyments of the past year, and solicited a continuance of them for the year on which they were now entering. Fires were kindled at the same time opposite the tombs of his ancestors; these resemble a row of small houses, and in them were deposited the remains of the royal family; and I believe they are never opened, but when some member of it expires.

The services here being ended, the King departed for Ambouhimanga, the village of his father, as it is called, where he again went through the same ceremonies, and returned about twelve o'clock. A gun announced his arrival at the foot of the hill, and we all went to meet him. In the front rode Prince Rafarata, then followed one of

the generals, and Prince Ratafi; after them came the King, on a white charger, richly caparisoned; underneath was a white netted cloth, and over this, a crimson one with a deep fringe; the saddle was also covered with crimson velvet; the King's dress was extremely rich. He was followed by several of his officers on horseback; a great number of females from the Seclave district, who had been taken prisoners, followed, singing with all their might, and clapping their hands; their song was composed of few words, expressive of a desire that the King might be successful in the war for which he was to set out the next morning. The rear was brought up by a party blowing on large shells, the noise of which was extremely discordant. If we had not looked on all this pomp as a preparation for war, we should have felt differently, and should have been more interested.

The King, on his return to the Court Yard, in company with one of his wives, partook of some rice, and part of the heifer which had been killed that morning, and had been boiled with prepared honey. He

then went to the house of his mother, and made a similar repast; after which he took leave of her, intending to depart on the morrow.

June 21. This morning, precisely at six o'clock, a gun was fired as a signal for the army to march; and, in a short time, we beheld them descending the hill, with the King at their head, to commence a long and toilsome march, with the prospect of having to face a powerful enemy, against whom they had once made an unsuccessful attempt. It was very painful to see so many of our fellow creatures, thus apparently rushing to death and destruction, without any idea of the value of their souls, or of their accountability at the bar of God. Thou Lord of the harvest, send forth able, faithful, and affectionate labourers, to gather here a multitude of precious souls, for the glory of thy great and honoured name. When I think of the moral and spiritual condition of the inhabitants of this Island, my bowels yearn over them. Well do I recollect, how often the big tear of delight rolled down the face of my beloved hus-

band, when he had supposed that one of our dear pupils, or an adult native was coming to enquire with anxiety and earnestness after salvation; and if, when on earth, and only in imagination, his affectionate heart was so elated, what will his joy be in heaven, if called with the angels of God to exult over converted sinners! O that I could now save them as brands from the burning!

"My God, I feel the mournful scene,
My bowels yearn o'er dying men;
And fain my pity would reclaim,
And snatch the fire-brands from the flame.

"But feeble my compassion proves,
And can but weep where most it loves;
Thy own all saving arm employ,
And turn these drops of grief to joy."

I am now about to record an event which appeared to us as mysterious as it was painful. I before remarked, that we all arrived at the capital in health and comfort; but alas, our little circle was soon to be

deprived of one of its most active and valuable members, Mr. Thomas Brooks, whom it may be remembered, fell a sacrifice to the endemic of the country, a few days after our arrival at Tananarivou. He had, when at Tamatave, previous to our journey up the country, an attack of dysentery; from this he recovered, and during the rest of our route he appeared in perfect health; his spirits were usually good, and he always walked a great deal. In this perhaps he erred. I frequently said to him, "Why do you walk so much? I fear you use too much exertion in this untried climate." "I find walking agree with me," he would say, "I need exertion."

The evening of our arrival, Messrs. Canham, Brooks, Chick, and Rowland, dined at the house of Mr. Griffiths; and we were afterwards informed, that Mr. B. was seized with giddiness and fainting at the table, and was obliged to retire. The next day, however, he was better, and indeed, for several days disease did not make much progress. On friday, June 14, he accompanied his brother mechanics to look at a piece of

ground which the King had granted them to build on. Poor young man! little did he think at that moment, that in the short time of ten more days, he should be laid in the tomb, in a spot not many yards distant from that on which he had stood, to mark out the building and garden ground; but so it was, and thus our designs are often subverted by Him, who gives not to any of his creatures an account of his actions.

It was with much labour that, in company with his brethren, he reached the palace to thank the King, who had given them three youths, one as a servant, and two to be instructed in their different arts, for his kindness. Whilst standing before the King, he fainted, and fell down. When recovered a little, he was led home, and from that time continued so indisposed as to excite alarm; he became very weak, and his fever was high.

On the sabbath day I accompanied one of our female friends to see him, and was much distressed to mark the amazing alteration that had taken place. He did not at first know me, but he soon recognized my

voice. I asked him, how he was? He replied, "Very ill." I said, Are you happy? He answered, in a low whisper, "Quite so." He did not seem to recollect my friend, though she addressed him. That night my beloved Partner and Mr. Griffiths, sat up with him, and it proved the last which he lived. About nine o'clock they found him extremely restless, and too ill to speak to them; but about twelve he became more composed, and fell, as they thought, into a gentle sleep. When his anxious attendants, a little afterwards, approached his bed, they were grieved to find, that the coldness of death had seized on his hands and his feet; at four o'clock they called up his companions to join them in prayer, but the dear invalid was too far gone to take any interest in their devotions. He lingered on the banks of the river of death till about ten o'clock, and then his happy spirit left its earthly tabernacle for the realms of glory, where disease and death are known no more. There, I trust, he has now welcomed the happy spirit of his minister and friend. To both, the mysterious secret of divine

Providence is laid open, and I doubt not, but that they exclaim with admiration and gratitude, "He hath done all things well!" There, after a few more rolling years, the writer of these pages hopes to join their blest society. What a meeting will that be! The anticipation is sometimes overpowering, what then will be the delightful reality!

When his friends had performed for him the last kind offices of friendship, they returned home to make arrangements for his funeral. A portion of the land given by the King to the artizans for building, was considered suitable for a burying ground; but on consulting the Judges, they objected, because it was so near to the King's rice ground. In consequence of which, another spot was fixed on, and immediately granted for the purpose; and it is now enclosed as a burial place for the Missionaries.

This melancholy and unexpected event greatly surprized and affected the people. O that they knew the hand which kills and makes alive! We all attended the funeral the next day. Before the removal of the bo-

dy from the house, the Rev. D. Jones read the well-known doxology, "Praise God, from whom all blessings flow," &c. it was sung chiefly by the children; we were too depressed in spirit to join them. The coffin was placed on a bier, and carried by the natives of the Island. Messrs Jones, Griffiths, and Jeffreys, went before, having white scarfs, and hatbands. Messrs. Canham and Chick followed as mourners. Next to them two German botanists, that had accompanied us from the Mauritius. Then followed the Creoles, and afterwards the children of the Schools. At the grave, the Rev. D. Jones read a Hymn, and Mr. Jeffreys prayed, and delivered an affecting address from Job xxxvii. 27. "Touching the Almighty, we cannot find him out." It may indeed be truly said, that

"Deep in unfathomable mines,
Of never failing skill,
He treasures up his bright designs,
And works his sovereign will."

We commenced our school on the twen-

ty-fifth of June, with nine boys, and three girls. We soon found that the children possessed no mean capacities. Our instructions were received with gratitude and eagerness; and their progress in learning was soon discoverable to a degree that astonished as well as delighted us. Two boys, in the short space of five months, proceeded as far in arithmetic, as the Rule of Three Direct; and others were not far behind them. The native children are as generally capable of receiving instruction as any in our own country; and, from all the observations I have made, much more attentive and concerned to attain it. It is very seldom that they discover any of that ennui, and want of interest in their lessons, which is so common in our English schools; their application is unwearied, till they attain their tasks, and that with great correctness. Often at a very early hour, have we been disturbed by their repeating aloud the multiplication table, or some other lesson for the day, near to our dwelling. When it is recollected, that instruction was communicated to them in a foreign language, their

perseverance will appear very surprizing and admirable.

After a few months, the method of teaching in the English language was considered generally impracticable, and therefore abandoned; and an alphabet of the Malagasy was formed: it consisted of twenty-two of our letters, viz. a, b, d, e, f, g, h, i, j, k, l, m, n, o, p, r, s, t, u, v, y, z. The vowels take the French sound, the dipthongs are *ao*, as in *saolao*, play; *eo*, as in *babeo*, to carry; *ai*, as in *derain*, praised; they have only one double consonant, which is *ts*, as in *tsara*, good.

The progress made by these interesting children since the formation of their language as to its orthography, has well rewarded the toils and troubles attending it. As every syllable contains a vowel and consonant, spelling is rendered so easy, that even if the tutor pronounces a word incorrectly, an error is made by the pupil in spelling it. The children's remarks on the subjects of conversation introduced among them, shew that they are accustomed to think. I will mention a proof of this;

one day, after catechising the children, I asked them, which of the commandments was most difficult to observe? One, after a long pause, mentioned one, and another, a different precept; till, at last, a boy about twelve years old, said, *Ny farana mafty indrindra;* or, The last is the hardest. Mr. J. said, "Why is it so, my boy?" He replied, "For one who is poor, to see another possessing a great deal of money, a great deal of clothes, and much cattle and rice, without wishing for some of them, is very hard; I think no person can keep this commandment." Various observations were made on this occasion, which I do not recollect.

The native children are distinguished by strong and affectionate attachment to each other, and to their friends. The following is an instance of it;—three of the younger boys came to me, the first time Mr. J. went from home, and said, "We will sleep in your house till he returns; no rogue shall come to you, and we will do all we can to keep you from being sorrowful." They did as they said they would; they came every evening, and slept on the mat in the sitting

room. We were pleased with this expression of gratitude and esteem.

A still more striking instance of this attachment was shewn by Ratsaraube towards Mr. J. Having heard that in a neighbouring village, there were objects of reverence, which they call, Andriama nitra, or Gods, he took several of the elder boys with him, in order to examine into the matter. When ascending the hill leading to the village, the boys all took off their hats, and desired Mr. Jeffreys to do so too; saying, "This village is sacred, and the people will be angry if you do not put off your hat and shoes." Still he refused; observing, that he did not believe in their gods, and that it would be improper for him to countenance superstition. The boys became very uneasy, yet they proceeded; till, on entering the village, some of the natives approached, upon which they threw their hats down the hill, and requested him to take off his hat and shoes, as the house was near where the Idol was kept. He still refused; on which, the people became angry, and their dogs surrounded them; when all the boys, ex-

cept Ratsaraube, made their escape. He stood firmly by his Friend and Teacher; and though alarmed, declared to the exasperated people, that Mr. Jeffreys was a very good man,—that he was the friend of the King, and loved by him,—and that, if they insulted him the King would be angry. This so appeased them, that they were allowed to leave the village without farther trouble.

In this poor untaught heathen youth, we have an instance of faithful attachment, and such as is rarely to be met with. He was willing to face danger with his friend; and he told me when he returned, that he determined never to leave Mr. Jeffreys in danger. Of course, this circumstance endeared the lad to us ever afterwards; and when leaving the country for the Mauritius, he hung about us, and wept, saying, "I shall see you no more! You will die before you reach the coast; I shall see you no more." It was not, on that occasion, without difficulty, that he was induced to leave our habitation.

Dec. 4. News has just reached us, that

the war in which the King had engaged is happily terminated; the treaty is ratified, in consequence of Radama consenting to take the daughter of Ramatra, his adversary, in marriage.

Jan. 23, 1823. The King is returned, and we have been to the Kabar; this is a place in which the people assemble, and is formed by nature in such a shape, as to make a large amphitheatre, covering an extent of about six acres. The number present on this occasion, including the soldiers, was not less than fifty thousand. The scene was overwhelming, and the order and silence were such during the whole of the Kabara, that the least discordant noise might have been heard; the approach of the King was announced by the firing of cannon and musquetry; he sat in a gig, accompanied by his new wife; his dress was rich and splendid. When the carriage reached the platform erected on the occasion, they alighted, and on ascending it, the King was saluted by his people. The Chiefs of the surrounding villages then went forward to give him the Manase, a kind of tribute which is pre-

sented on such occasions. When this was done, a principal chief rose, and addressed the King in the name of the people; congratulating him on his victory and success, and expressing their joy at his return in health and safety. He was followed by an officer of distinction, who in the name of the soldiers, thanked the King for his protection, and for the courage which his heroism and valour had excited them to exhibit in the day of battle. His Majesty then rose, and addressed the multitude; he congratulated his people, and informed them of the great extent of territory that had been added to his dominions by the late victory. He expressed his warmest approbation of the courage and conduct manifested by the soldiers; and concluded, by assuring all present of his sincere desire for their success and prosperity in every undertaking. He was again most heartily cheered, and the meeting broke up.

The Missionaries, and the British Agent, waited on the King in the Court yard, and welcomed him again to his capital.

March 16. This afternoon we were visit-

ed by a dreadful storm of hail; it came from the south, with a strong wind; for ten minutes before its commencement, a constant noise, resembling thunder, was heard at a distance; our minds were filled with alarm, as we had not before witnessed any thing of the kind, and could not, from the servants, learn the immediate cause of the tremendously awful roar that still continued. The natives appeared full of terror, though they knew it to be the precursor of hail. When the storm commenced, it was dark as midnight; but as the hail abated, the darkness gradually disappeared. Some of the hailstones measured three inches and a half in circumference. Though this happened in the warm season, yet it was exceedingly cold for hours after the storm.

During the summer months, which are from October to June, storms of thunder, accompanied by rain and hail, come on most afternoons about three or four o'clock. The thunder and lightning is soon over, but the rain commonly continues great part of the evening, refreshing the parched sides of the mountains, and filling the vallies with a

moisture that makes the crops grow most luxuriantly.

Water spouts also commonly attend these storms; we had frequent opportunities of seeing them. I well recollect having our attention one day directed to two that at the same time were passing over some villages a little to the west. As they proceeded from opposite points, they met each other, and burst, occasioning a dreadful fall of water; it is said, that the principal danger arises from being under it when it is passing, as it sometimes attracts houses, and tears them to pieces; and at other times will draw up so much water, as to leave a brook which it touches nearly dry.

SUPERSTITIONS OF THE MADAGASSES.

THOUGH it cannot be correctly said, that the people of this Island are gross idolaters, yet they have many superstitions to which they are painfully devoted.

From the reply they were always ready to make to the enquiry, Who made you, and all things? it is evident they believe in one God, the Creator of all; and him they call Zanhare; which signifies, the highest God; but they do not appear to have any thought of worshipping him; they neither pray to him, nor present any sacrifices; these they offer to other objects. Yet it is an encouraging thought to the Christian Missionary,

that in presenting the Gospel to the people of this Island, he has not to encounter the difficulty of calling off their minds from a book which they have erroneously adopted as divine; and therefore binding on their conscience as the directory of their conduct, and guide in religious matters, for they have no record of this sort among them. They give no other reason for what they do than this, "We do what was always done among our people."

We had frequent opportunities of knowing that they prayed to the dead, and sacrificed to the dead; but whether they believed the dead could help them, or indulged the idea, that because the dead were favourites with the great God, they should fare well for doing them honour, I have heard Mr. J. say, he could not decide from his conversations with them; they would express their expectations of some good, but seemed unwilling or unable to say, from whom it was to come.

I shall proceed to relate some of their superstitions. Mr. Jeffreys, as he was one day walking a few miles from home, disco-

vered a large stone by the road side, covered with blood, and fat, and bones. Upon which he enquired the meaning of it, and was told, that it marked a spot which the natives held sacred; they call it Vazimba, because a noted prophet of that name was buried there. This stone is visited particularly by the poor, and persons that are sick and in trouble; they cherish the idea, that by sacrificing a sheep, or fowl at this stone, sprinkling it with blood, and then leaving the body as an offering to the prophet, they shall become more prosperous and happy. They also say, that to go near it, or to break any wood that grows about it, will occasion sickness, and perhaps death. I recollect one of the servants being much alarmed, because I broke a sprig from a tree that hung over a stone of this kind, as they have them set up in memory of this prophet in different parts of the country; this domestic exclaimed, with much vehemence, *Indiai marty Madama tonkouha*,"—or, Madam will surely die; but when she saw me alive and well the next day, she said, "The Malagasses are fools."

They pray to deceased friends, and ask protection and favour from them; and their most solemn oath is to swear by the souls of their ancestors,—from which circumstance it is plain that they believe in the existence of spirits. Another proof of this, appears in their refusing to go near a grave after it is dark. Of the reality of this feeling existing among them, we had an evidence in our own family. Our kitchen, as is usual in hot climates, was at some distance from the house; and in passing to it, we went near to a spot where there had once been a grave. One evening, I went to enquire if all had supped; when the servant who sat in the next room to us, said, No. On enquiring, why her supper was not brought from the kitchen, the girl whose place it was to have brought it, said, "I am afraid to carry mutton so near to a grave, lest the spirits should run out and take it from me."

They are also very careful not to tread on a grave, and will go out of the road rather than pass near one. Perhaps the reader is ready to enquire, if they have no re-

gular burying place? They have not, but inter their deceased friends wherever they please; their usual mode of interment is, first to wrap up the body in the best robe they can procure, and then to wind around it a new mat, instead of a coffin; they then place it on a bier, and four persons carry it away to the grave, followed by all the relatives and friends of the deceased, who make a most distressing noise as they pass along: their only mark of mourning consists in having the hair, which at other periods is fantastically plaited, in a dishevelled state, which gives them a very doleful appearance. When they come to the grave, the body is laid on two large stones, one placed at the head, and the other at the feet; they then form an arch over the body, to prevent the earth from touching it, and to preserve it as long as possible.

These people entertain a singular idea about the soul of the deceased; they imagine it continues for a time hovering about the grave, or its recent dwelling, in a state of restlessness; and in order to pacify it, they go through a singular ceremony at the

grave, which they call "Manou afany;" the order of which is as follows,—they sacrifice at the tomb one or more bullocks, according to their ability; they then drive a pole into the ground, and hang upon it the horns of the animals slain, supposing that the greater number of horns they can fix up, the happier the departed will be.

It is also customary at burials to have feasts, to which all the relatives and friends are invited; and these also are regulated in their extent and expensiveness, by the circumstances of the deceased. It may also be proper to observe, that all who attend these feasts are considered unclean for several days after, so that they will not enter a habitation of any respectability, till they have bathed in pure water.

As to the state of the soul after edath, they appear quite unsettled in their belief; some have ideas of its immortality, but not of any punishment after death. A poor man worn down by age, came one sabbath evening to our house, and entered into conversation about the services; he said, that he was delighted with the singing, but there

was something about the soul being happy or miserable after death, which he wanted to understand. "Well, my friend," said Mr. J. "I will explain; but I must first ask you your opinion of the soul." He replied, "I scarcely know what to think; for some say one thing, and some another; some tell me, that all our souls go into a large mountain near this place, where they remain many years, and then are to be set free; whilst others think, they go into the wind, and are always moving about; and that, when the wind is high the souls are quarrelling." "But do you believe," said Mr. Jeffreys, "that the soul never dies?" "Tsi mety a maty ny fanaky," said he; or, The soul cannot die. Mr. Jeffreys seized this confession, and immediately entered into a close and personal application of it; telling him, that the soul was immortal; that it was very different from the wind; and that, on the death of the body, the soul would go either to heaven, the residence of the great and good God, and of all good people, who are saved and pardoned through Jesus Christ; or to hell, the place of everlasting punish-

ment, and the abode of wicked spirits. The poor man attended with great apparent interest and surprize: much more was said upon the state of all by nature, and the only way of salvation. After which he shook hands with Mr. J. thanked him, and departed saying, "I shall come and see you again." We intreated him to do so as soon as he could.

After we had dined, we took our seats under the verandah, and were not a little surprized, to hear the voice of the old man conversing with some of the natives. We listened attentively; he repeated much of what had been said to him. "The white man," said he, "told me, that my soul will never die; and that when my body is laid in the grave, my soul will be in a place of happiness, or in a great fire, where it will burn, and never be destroyed; this frightened me so much, that I do not like to leave this place. I shall stay near the white man's house." The woman said, "Go home; the white man tells lies, do not attend to him." When she and her companions had left him, my dear Partner, anxious to deepen the im-

pression that appeared to have been received, went to him, and conversed a considerable time.

He frequently after called on us, but never without introducing this subject; and with great pleasure we heard, that he had repeated the conversation to many in the village; dwelling particularly on the immortality of the soul, and its state after death. This afforded us some hope, that the impression made was abiding in its influence, and might be saving in its results; and though we may be denied the gratification of knowing it, yet our prayer is, that it may be so.

Though the immortality of the soul is very generally believed, yet there are some who do not acknowledge it, or that man is an accountable being; as the following anecdote will show. A native of rather high rank, one day in conversation with an European, said, referring to the death of one of his horses, "There is an end of him; and when I die, my condition will be just like his." To this it was replied, "The Missionaries teach a different doctrine; they

say, that after the body dies, the soul lives; and that man is accountable to God for the actions done in the body." It was answered by the native, "The Missionaries know nothing about it." What pious mind can help offering the earnest prayer for this benighted people!

"O, when shall Afric's sable sons,
Enjoy the heavenly word;
And vassals long enslav'd, become
The freedmen of the Lord!

"When shall th' untutor'd heathen tribes,
A dark bewilder'd race;
Sit down at our Immanuel's feet,
And learn, and sing his grace?"

There are some creatures that the natives of this Island view with a superstitious dread. One is, the Karara cat; and another, the Vourana doulouna; a bird very much resembling our owl; the former animal, when we first went among them, they would on no account touch, and exceedingly disliked entering a room where it was. We

had the pleasure to see this prejudice considerably lessened against a creature whose services are so valuable, and so much needed in this Island. But their dread of the Vourana doulouna remained unabated; if this poor bird chance to fly over their heads and they perceive it, they immediately anticipate some dreadful calamity; and if this circumstance should happen after sun-set, their terror is very great.

The natives of this Island are very particular about the direction in which their bodies are laid when they go to rest at night; they will not, on any account, sleep with their head south or west; they are most pleased to recline their heads northwards, but if they cannot do this, they place them towards the east.

Soon after our arrival at Ambatoumanga, to which station we were appointed by the King, I heard that there was an idol kept in a house near ours, and I tried every effort in my power to get a sight of it; at length I succeeded: the house in which it was kept was called Tranou Andriamanitra; or, the House of God. One evening, just after

sun-set, the wife of the person who lived at this remarkable house, was passing by with her child at her back. I stopped her, and after some general remarks, I said, "You are highly honoured, to have the care of the god at your house; you, no doubt, consider yourselves safe from every danger." "O yes," she replied, "our house cannot take fire, and the hail will not come on the top of this rock, nor shall any of us be sick so as to die, so long as the god is in our house." "Indeed!" said I, "the god must be something very wonderful. I am often very unwell; do you think, if I were to have the god brought to my house, that I should be better? I should much like to see it." "Ah, Madam," she answered, "you are only making sport, you do not believe in our god." "Indeed," said I, "who told you so? He who made you, made me also; and I believe in that God." She said again, "No, you do not like our god; and my husband is very angry with your's, because he speaks against our god every sunday." I replied, "But he should not be angry; he must come and talk to Mr. Jeffreys. Can

you tell me who made the heavens and the earth, and all living creatures?" She intimated that it was God. I said, "What! your god?" She replied, "No, but the God who lives above the heavens." I said, "Well, and can your god perform such wonderful works as these? Can he make the sun and moon to shine, or bring us rain?" I was proceeding, when she stopped me, saying, "We pray to him to send us rain, and to preserve us from the hail, and he does so." I replied, "You are deceived; do tell me of what your god is made?" She said at once, "Our god and his wife are made of wood." I then said, "Can wood hear? If you were to put him in the fire, could he save himself from being burned?" She answered, "No fire can burn our god; nor can any fire destroy our house, so long as the god is there." I said, "Well, this is wonderful; do pray permit me and Mr. Jeffreys to come and see it." She replied, "I will ask my husband, but I do not think he will allow you to come; if he does, it must be on a friday; for that is our Andron fady, or day of rest; and then the god is put out

of his box." What darkness must envelop the mind, which can regard such a despicable thing as a god!

She came, to my surprize, on the friday, and invited us to see these gods, which she so much valued. I told her that we would come; and accordingly, at noon, the time appointed, we called at the house. We found a man, his wife, four children, six sheep, a pig, and several fowls, all huddled together in this miserable habitation. How ill was it distinguished by the lofty appellation of the House of God!

Expecting to see something extraordinary, we looked around carefully, but could not perceive the objects of our visit. We said, "Where is your god?" The old man, who was reclining on a mat, and who had not noticed us on entering, now arose, and with a long cane, pointed to the god. On beholding it, I could scarcely help exclaiming, Poor creatures! and is this the god you worship? But my dear Partner checked me, saying, Let us hear first what they have to say respecting it.

The god and his wife were of the same

size; they were painted black, and resembled our dolls, but were not half so handsome; two small bits of silver formed the eyes; a speck of red and white marked the nose and the lips; their necks and bodies were covered with small bits of wood, put together on a string like beads, but of different sizes and shapes.

When we had looked on in silence for some time, I was about to approach, and to touch the god; but the man prevented me, saying, "You must not touch it, if you do it will be no longer holy." Mr. J. said to him, "Well, my good friend, what do you call this god? And why do you give him a wife?" He replied, "Houdy Havandra; and we give him a wife, because we think that he would not be happy without one." Mr. J. said, "Do you really suppose, that those two pieces of wood can be either happy or miserable?" This question evidently displeased him, and he said angrily, "They are not wood, but god." Mr. J. then asked, of what they were composed, and who made them? He said, that he did not know. Mr. J. then told him, that he denied the use of

his eyes; he added, "You can see that they are only wood; be not angry with me; I only wish to see you wise and happy; you must know that a piece of wood has no power to benefit you, or to preserve you from harm. If this were god, he would not stand in need of your assistance to take him from the box and place him there. God is a spirit, filling all places at the same moment with his presence; and he has declared, that there is no other God; and he is much displeased with those who worship, or believe in any other God." He made no reply, but was evidently chagrined. Mr. J. then asked the use of the bits of wood suspended about the body of the god and his wife; and he told him, that they were medicine against the gun, the hail, and the fire.

We found that persons going to the war, used to come, and purchase a bit of this wood; they hung it about their neck, and imagined that whilst wearing it they could not be shot; and that even a ball from the mouth of a cannon would be immediately repelled by virtue of this bit of wood! In-

deed, " darkness hath covered the earth, and gross darkness the people."

On the morning that the soldiers of our village were summoned to join the King, I observed one of the captains resort to this house, to purchase a piece of the sacred wood; as soon as he entered, the door was closely shut; but one of our servants, who knew what was about to take place, listened at the door, and afterwards told me, that the captain had been praying to the god to defend him and his men from every danger during the war; and that he had purchased a piece of the wood which the god wears about his body, to prevent the cannon balls from wounding him or his men in the field of battle. I said to her, " Do you really believe that a piece of that wood can secure them from death should a ball reach them?" She replied, " I don't know; all the people say so." I said, " I am sure you know better, though you are afraid to acknowledge it; you know, that the God whom we adore can alone preserve you from danger. Why do you, and all your people confess, that the God who dwells

above the heavens formed you, and every living creature, and this world in which you dwell, and yet refuse to ascribe to him your preservation from danger, success in war, prosperity in trade, and the plenty of your rice harvest? None but the true God can do all this; and when the Bible is given you in your language, and the Missionaries have laboured longer among you, I hope you will all know and believe it. God will, I trust, send his Spirit to open your eyes that you may understand his word; and then you will no longer believe in Houdy Havandra." Lord, do thou hasten this happy period;

"Lord, let the idols fall around,
And be the Saviour's name ador'd;
His gospel through the world resound;
And all the nations call him Lord."

Another part of the wood worn around the neck of the Idol, is called Houdy Havandra, which literally means, Medicine against the hail; the natives believe that this preserves the rice from being injured

by the hail; and the way in which they employ it is as follows; when any Panousourana, or priest, perceives a storm approaching, he fastens a piece of this wood to a long pole, and going out of the house, watches the progress of the impending tempest, and apparently with much displeasure, shakes the pole at the portentous heavens, as though he thought his feeble menace would prevent the clouds coming in the direction in which he stands. Although the vanity of these efforts is often strikingly seen, by the descent of the desolating storm on the very spot they wished to defend, yet they are not disposed to give up this superstitious practice; and this is not surprizing, when we consider the strong hold which the priests have on the minds of the people; and especially, that this is a source of emolument which they are anxious to preserve.

The Priest always claims a sacrifice from the owners of the rice ground, or the inhabitants of a village that is threatened by the storm and escapes. He very commonly requires, that a black sheep should be sa-

crificed, and its blood poured over a particular stone, and the choicest part of the flesh be sent to him for his own use. O that God, by the power of his word, would destroy the influence of these men over the minds of the people!

One day during our residence near the house of the Idol, one of the people in the village was sitting in our dwelling, when suddenly the wind arose, the heavens gathered blackness, and the noise of distant hail was heard. Recollecting the dreadful storm we had witnessed, I said to Mr. J. Do you not think, we had better go below, as the roof of the house is so bad? He applied to the native for his advice, and asked, If he thought the storm would be heavy? He replied, "Do not be afraid; the hail cannot come upon this rock, because of the god; if it hails in the valley, it will not come near you." We said, We cannot believe this; therefore, we shall go to the lower rooms; you can remain if you like. We left him, and very shortly the storm approached, and this poor fellow was glad to follow us. Mr. Jeffreys, at first, took no no-

tice of his conduct; but when the storm increased, and the hail pelted heavily, he said to him, "Well, my friend, what do you think of this? Is not this hail that comes down? Did you not assure me, that the hail never came upon this rock? Is your god gone away?" He answered, "It is indeed hail; I suppose the god is angry." He was asked, what he imagined had offended him? He replied, "Because you are come to live here, and say evil things of him; that is the cause." He then left us, apparently much irritated.

"Say to the heathen from thy throne,
I am Jehovah, God alone;
Thy voice their idols shall confound,
And cast their altars to the ground."

There is a third name given to this sacred wood; it is, Houdy Asou; or, Medicine against the fire. It is customary with these people to suspend a bit of this wood in their houses, as a security from the devouring element of fire. We frequently endeavoured to reason with them on the ab-

surdity of this notion, but could never persuade them to give it up, so deeply rooted are their prejudices.

Whilst speaking on this subject, I am reminded of a curious circumstance relative to another kind of wood, which they say must not be used in building; if it be, they think the house is sure to be blown down. I well recollect, that whilst our habitation was erecting, there happened to be amongst the wood intended for the roof, a rafter of this description. The carpenters were averse to use it; assuring Mr. Jeffreys that the building would be destroyed by tempests, if they did; it was insisted on that they should use it: and the frame work for the roof was finished, Oct. 31.

On the following day, a most tremendous storm of rain and wind came on. The day was unusually hot and oppressive; so much so that my dear Partner declined to preach at any of the neighbouring villages. About five o'clock in the evening, the heavens became very black, and the clouds assumed a most singular appearance. We did not however feel particularly alarmed, as at this

season severe storms are common. Shortly, vivid flashes of lightning came on, accompanied by awful peals of thunder; the rain fell in torrents, and the wind blew a hurricane. The house we then occupied was so much out of repair, that we had scarcely a place in which to remain for a few minutes whither the rain did not penetrate; the tempest shook our dwelling; and just at this time, we heard a most dreadful crash, and feared that some houses were blown down; and so it proved.

When the storm was sufficiently abated, Mr. J. went to make enquiry respecting it; and was grieved to find, that the roof of the house we were building, and which was but just completed, was totally destroyed; two other small houses had also been blown down; and looking round the town, he perceived that the King's house, and five besides, were also demolished. The cause of all this devastation, the natives said, was a water-spout; or, as they call it, Rambouny-d-anitra. This singular phenomenon proceeded from the north. Our house stood on a rock north of the town; at the foot of it

is a fine piece of water; the water-spout crossed the pool, and drew away with it the greater part of the water. Its direction hitherto had been from north to south; but it now divided at the base of the rock, one half turning to the east, and the other to the west, so that we were mercifully preserved; for had it passed over us, in all probability the greater part, if not the whole of our habitation would have been destroyed; and our dear family exposed to the wind and rain. Hence in the midst of judgment we were called to sing of mercy.

The storm had not long subsided, before many of the natives came up to see us, among whom was one of our carpenters. He immediately said, "I told you, Sir, that your house would be blown down, if you had that bad wood in it." Mr. Jeffreys reminded him, that there were several other houses destroyed which had no bad wood in them; that the King's house was demolished as well as his, and that therefore his reasoning was not good. He told him, that he was sorry that the work was retarded, as he wanted to get into his new abode; he re-

their Skidy, or Oracle, had informed them, that they would have much thunder, hail, and storm; and that their houses would be burnt.

The following sabbath we were much grieved to see our services deserted by the adults of our congregation. Some came to the doors and windows, but they would not enter; they appeared afraid; from which we suspected, that something unpleasant had been said at the Kabara.

On the thursday following, three of the men employed in levelling the ground for our garden, expressed a wish to work the next day. Mr. J. replied, "I leave it to you, if you think proper do so; I compel my own servants to work on that day, but as you are only hired by the day, you may do as you please." The following morning they came to their work, and remained all the day.

The morning after, four of the principal people of the town came to us with a Kabara. It first commenced with a salutation; noticing with high respect the King, his wives, his mother, and all his houshold;

then Mr. Jeffreys, and his wife and family; they then declared that Zouma, or friday, was their sacred day; that they never did any thing with the fangady, or spade, on that day; that they had observed our servants working with it on that day; and also, that Mr. J. had employed the natives on that day; for which they were come to admonish him; they observed, that the weather had been very stormy; and that the wind was still strong, and the Oracle had said that the rice would be all spoiled, and their houses burned down, if the fangady were used on a friday.

Mr. Jeffreys adopted the same form of salutation in reference to the King and his family, the persons present, and all the people of the town; wishing them health and long life. He then observed, that when he first came into their country, he resided at Tananarivou; that during that time he received no orders from the King, Nobles, or Judges, relative to the observance of any sacred day; that he, and his friends at Tananarivou, always regarded sunday as the day of rest, and that their servants kept the

same day. He also told them, that when he came according to the King's wish, to reside at Ambatoumanga, he gave him no orders whatever with respect to friday; this being the case, and as his servants rested on sunday, he did not think he erred in obliging them to work on friday; nor could he spare them to be idle two days in the week. He farther observed, that when God created the heavens and the earth, and all things therein, that he did it in six days, and that he rested on the seventh day, and hallowed it; and that he had commanded all to do the same; that the reason why he and all Christians kept the first day of the week, instead of the seventh, was because Jesus Christ, the Son of God, who came down from heaven, and who died on the cross to save sinners, and rose again from the dead on that day; on which account his friends rejoiced, and all who loved him ceased from work on that day. He then endeavoured to reason with them on the absurdity of supposing, that working with the spade on friday could have any influence on the fire or the wind. He told them, that

the God who made the fire and the wind, was the Master of them, and that certainly if we offended him, he could cause them to be our destruction; but that as he had never forbidden us to work on friday, he could not be offended with our doing so.

All this was of no avail, so deeply rooted were their prejudices, that they were quite dissatisfied, and waited for something more. Mr. Jeffreys accordingly observed, as you do not seem satisfied with what I have advanced, you can, if you please, go to the King and the Judges, at Tananarivou, and if they say, that I am to observe friday as my fadiny, or day of rest, so it must be; but in that case I shall leave this place, and seek for some other village where I can do as I please. They appeared surprized at this, and said to each other, what must we do if he leave us? We are afraid the King will be angry with us, and say, that we have driven away the white man, and that now we must remain adala, or fools.

However, they went to Tananarivou, and consulted the Judges; and from thence, ac-

companied by one of them, proceeded to the Palace yard; and, having presented the usual offering to the King, they made their speech. When they had concluded their address, the King, smiling, returned their offering, and said, "Go home; let the white man alone; he is free to observe what day he pleases; I make no laws for him."

With this conduct of the King we were highly gratified; and thankful to that God in whose hands are the hearts of kings. But though such was the result of their appeal to the King, so great is the ascendancy that the Priests have over the minds of the people, that it was declared, that the three men who had wrought in our ground on their fadiny, or day of rest, should be put to death. This troubled us on behalf of the poor men for sometime; yet, as we knew that human sacrifices were not allowed, we hoped they would not dare to execute their threatning. We afterwards learned, that these men had been publicly praying to the god for pardon, and had promised, that if ever they did any labour again on a friday, they would submit to be sacrificed; and there this af-

fair ended. How cruel are the rites of idolatry! How unlike the laws of the God of love! "Have respect, O Lord, to thy covenant, for the dark places of the earth are full of the habitations of cruelty."

As I have mentioned the Skidy, I will explain the nature and design of it. It is a kind of augury resorted to in cases of difficulty, to ascertain what means it is best to adopt for deliverance. For instance, if a member of a family is dangerously ill, they immediately,—monou Skidy,—consult the Oracle in order to know what to do. A parent once requested Mr. Jeffreys to visit his child, about eleven years of age. He found her apparently near death, and said, that he feared the child would die. However, they tried the Skidy, or Oracle, and said, that they were instructed to convey her to a distant village, and promised that then she should get well. The journey was immediately commenced, but the poor child died on the way, and the father told us the conductors could not inform him at what part of the journey the child died.

Another resource to which they fly in dif-

ficulties, is consulting the Ombiasses, or diviners. These are called by some of the natives, their wise men; but they are not in such request or estimation about the capital as in other parts; they are crafty men who pretend to great skill in the art of divination. If consulted by persons going to the war, they generally give an assurance that it will be successful, and receive a fee from the applicant. To others they sell a kind of written billets as preservatives from the varied evils to which all are exposed; to others, applying on behalf of the afflicted, they first command to make sacrifices; and if after this the person recovers, the impostor requires a very liberal reward, on the ground that it is owing to his great skill. How desirable, that this poor people should be taught to read the Scriptures, that they may become acquainted with the salvation which is in Christ Jesus.

DRESS, MANNERS, AND CUSTOMS OF THE MALAGASSY.

THE Malagassy are rather above the common stature; they have generally fine open countenances, the natural indication of a tolerable share of intellectual capacity. The men are robust as well as tall, and the women are, generally speaking, handsome; their colour varies owing to the intermixture of the different tribes by marriage; some are dingy white, and others are quite dark. The common dress of the men is a loose robe which covers the whole body as low as the knee, called a Lamba. The dress of the females is similar, only they throw the robe over the left shoulder, whereas the

men wear it over the right. Till lately, none of them wore any covering on the head; now the higher classes of the people, and the soldiery, wear hats. It is also usual for persons of distinction to wear a large silver bracelet, and also silver chains about the ancles. The King, and many of his officers, dress after the style of the English.

Their manners are rather free and easy than otherwise; and in general they discover great frankness of disposition. Their houses have commonly but one room, in which the whole family, and not unfrequently, all the stock of poultry and sheep assemble. Those, however, who have ability, have separate dwellings for their servants or slaves, who are persons which have been taken captive in war, and are considered the property of their masters; but slavery, in the disgusting and painful forms in which it appears in the Mauritius, and in the West Indies, is not known in Madagascar. These domestics are only employed a few hours in the morning on the rice grounds; and the rest of the day, except what is necessary to be spent in pre-

paring their simple food, is consumed by lying in the sun, or sleeping on their mats. They have only two meals a day; one about noon, the other just after sun-set. Their chief food is rice, beef, and sometimes a herb called Hanamamy, all stewed together. Masters and servants generally take the same kind of food, but they are greatly concerned to keep the vessels used in cooking separate; a servant must not dare to boil his rice in the same Vilana, or to eat with the same Soutira as his master, or any part of the family.

Their mode of travelling is singular, and that of the females not very delicate. If persons of distinction, they are carried on the backs of men-bearers, under their robes, just as boys in this country when at play, are borne on each other. In this way, they are sometimes conveyed ten or twenty miles in the day. Some even prefer this method to the palanquin.

Beds or mattrasses are not used; there is generally a raised place in the dwelling, on which the master and his wife sleep, wrapped up in their mats; but it is more com-

mon for them to take their repose lying on the ground.

Animal food is very cheap, but their method of cutting it up is very disgusting; they do this with the skin on. A cow may be purchased for two dollars and a half; a sheep for one and a half; and a good pig for one. Poultry is also cheap and good; a duck may be had for fivepence; and other fowls alike cheap. Fruits, such as pine apples, grapes, and lemons, are very abundant. From this statement it might be inferred, that very little is necessary to support a missionary and his family in Madagascar; little would do, if they could entirely subsist on the produce of the Island; but it is quite needful for Europeans to have other things which come from the Cape, or the Mauritius; and these when required, are very expensive, especially in the interior of the Island.

The customs practised in this Island are not unlike those of all heathen countries. Among these which deserve mention, and which are adapted to give some idea of the moral condition of the people, I would

name Polygamy, as it is openly defended. The first wife a man takes, is generally considered to have a claim to a pre-eminence of respect. But the manner in which they solemnize marriage, declares the existence of a melancholy want of proper ideas respecting it. When a person thinks proper to add to the number of his wives, the circumstance is only commemorated by feasting, and conversation of the most indecent description; and this will not be much wondered at, when it is recollected, that very often the new wife introduced is one that the man never sees before she is brought to his house: this is enough to show the deplorable state of the female part of society in Madagascar. Surely, it claims the compassion of British Christians, and it particularly demands, and I hope not in vain, the prayers, exertions, and sympathy, of British females.

The writer of these pages feels, that the welfare of the females of this Island, is an object of great magnitude; and she hopes, ere long to see mighty efforts made in reference to it. She deeply regrets that mourn-

ful stroke, which has so suddenly put a termination to her labours among a people, for whose best welfare she would have esteemed it an honour to have expended her life and talents, if God had so permitted. Her heart is still with them, and will not lose its anxious concern for them, so long as it can take any interest in human affairs. She thinks of some to whom she often mentioned the worthy name of Christ; and she hopes that they will know its saving efficacy. She cannot give up the hope of meeting some of them in the regions of everlasting bliss.

When a native of any distinction dies in the war, they carefully preserve his bones, and his relations are obliged by law to see them buried in his native village. We saw several instances of this; one was, the father of a child at our school, a captain, and a friend of the King. His remains were carried on a bier, wrapped up in his robe, and covered with a scarlet cloth; upon this was placed his hat, sword, and other parts of his dress. His horse preceded the bier; the King followed; then came persons of

distinction in the army; and last of all, his relatives, carrying his property to be interred with its late owner. This is a common practice; and hence it is that they are at immense trouble to make the graves secure, lest they should be plundered of their riches.

But although these people pay so much attention to the dead, they are often very negligent and unfeeling towards the living. A poor man, who was afflicted with the fever, was ordered by the Ombrasse, or wise men, to be carried home, and men were appointed to carry him thither; but being weary with their load, they were about to kill him; when a person of authority came up, and desired them, on pain of death, not to do it; but to pursue their way, and to be kind towards the diseased; they did so; and the poor invalid was living when we left the Island. O that the gospel might soon effectually change the natives of this Island, and mould them into the image of the Saviour!

"Haste, Sovereign Mercy, and transform
Their cruelty to love;

Soften the tyger to a lamb,
The vulture to a dove."

Another custom among them is, the ordeal by poison. When a member of a family is dangerously ill, they will often administer the fanginy, or ordeal, to all the servants in the house, and to all who have in any way assisted the sick person, in order to determine which of them has mamsavy, or bewitched him, and occasioned the sickness. If the person dies, they say he was guilty; and if he lives, he is considered to have been innocent.

A painful instance of this cruel custom came under my own notice, soon after our arrival at Tananarivou. I was requested by the King to visit a poor woman that was said to be in labour. I found her in a very miserable dwelling, supported by one or two neighbours, and sitting up before a large fire. I desired that she might be laid on her mat; when I found she was covered with cold and abundant perspirations. I learned that the child was born the preceding evening; but for want of proper atten-

tion, the babe was lost, and the mother left thus to sink into the arms of death. I dispatched a messenger to the King immediately for a little wine; but before his return, her spirit had gone into the invisible world. I attempted to speak to the bye-standers, but could gain no attention: they began their usual cry of grief; and this drove me to the bosom of my own dear family, to seek relief from the feelings that agitated my mind at the moment. In the afternoon, however, as I sat at a window that commanded the river, I saw a number of persons dragging a dead body down the rock; and was told by our servant, that it was the body of the girl whom they compelled to drink the Tanginy, and they were going to cast it into the river. Her information made me tremble with horror. I recollected, how I had seen her, a few hours before, in perfect health, aiding the poor sick and dying woman; she was then within the reach of prayer and religious instruction, but was now removed into the land of darkness, and her state for ever fixed. I was the more troubled, because it

had been in my mind to request the King to prevent the use of the ordeal, but now the opportunity was lost, and with it the hope of rendering the poor deluded female any benefit.

Let me claim the readers attention to this instance of cruel delusion, and to think of the numbers that annually fall victims to the practice. I have not heard of a calculation as to the amount, but I am sure it must be very great. I would again solicit aid in behalf of the instruction of the female population of Madagascar; to attempt it will not be so difficult, and its success is not so doubtful, as in most heathen countries, as the females are not forbidden to appear in public, nor scrupulously kept out of the way of moral instruction, but are rather encouraged to seek it; my heart bids me say, "Whatsoever thy hand findeth to do, do it with thy might." I am happy to say, that the King has put some restrictions now upon the practice; and, perhaps, if some respectful intercessions were made, he might be induced to suppress it altogether.

It is worthy of remark, that the judicature of this Island has undergone considerable improvement in the last few years; particularly that which relates to the punishment of offenders. There is now much more in it that is considerate and equitable, and less of what is arbitrary and cruel. Yet it is very different from that of our beloved country, and very far from what we expect it will be, when the principles of the loving Jesus, and his Gospel, are better known. It makes too free with human life; a crime of which it were well if every legislature professedly Christian, were guiltless.

There is a tribunal to which offenders are brought, and after the witnesses are examined, if the judge should pronounce the prisoner guilty of a capital offence, the matter is referred to the King, and he immediately orders his execution. It is to be regretted, that the poor creature is not allowed any time for reflexion, or intercourse with spiritual instructors after his condemnation, but is immediately led away and beheaded, and his body is generally left to be devoured by dogs, or birds of prey. I

did not believe that dogs would touch human flesh, till I had proofs of it in this Island. Here the dogs are different to those which belong to our own country; they are very eager after it, and yet the living have no reason to fear being attacked by them. They always wait for the departure of life before they begin to devour the flesh.

As to the civil arts, though the Malagassy have not made much progress in them, yet they are certainly an ingenious people. The trades practised among them are few; but in those to which they attend they shew themselves to be skilful. The cloth of which their robes are made, is their own manufacture; their mode of spinning and weaving, is very simple but tedious; the loom is put on the ground; and consequently, this low seat prevents that freedom of motion which is desirable to execute such a work. Their silk robes too, the workmanship of which is very neat, are woven in the same way; and so are those which the poor wear, though made of a sort of grass, which they call Jabou.

Their mats are some of them very fine,

and with the same material they have begun to make hats; an article of dress not used till very lately; at first, the children used to bring to school a mat, and request me make them a hat of it; but now they are able to plait to the proper shape for hats.

There are few things which the natives see but they attempt to imitate. A man, who had sat attentively looking at my comb for some time, at length requested me to lend it him; and, to my great astonishment, the next day, he not only returned it, but showed me two others which he had made; the workmanship was certainly rough, but considering that he had no proper instrument for preparing and cutting the horn, and that it was a first attempt, it was done surprizingly well. I afterwards saw them made for sale.

They have carpenters and builders amongst them, but as yet they are very unskilful. Their smiths are much more ingenious; so great has been the improvement made lately by this class of mechanics, that the articles of the trade manufactured by the natives, are very little inferior to those

made in our own country. Mr. Jeffreys being desirous to see their method of smelting iron, paid a visit to Amourounkay, the place where the ore is found. When it is first dug up, it resembles sand; but it is coarse and weighty, being almost all pure metal.

Their method of smelting is simple, but by no means expeditious; they first form a circle with charcoal, about three feet in diameter, and several inches in depth; the iron for smelting is laid around this, three or four inches in thickness. On the outside, they place a large quantity of stones to keep the whole together; and at the distance of about two feet, are the bellows, with two pipes, which convey the wind to the bottom of the charcoal; the bellows consist of two cylinders, with a piston to each, rendered air tight. Several days pass before the iron is melted down and fit for use.

From Amorounkay, he went to the place where the shovels are forged; the men had a small fire on the ground, and the attention of one was entirely occupied with the

bellows; the anvil is not more than six inches square, and about the same height from the ground; on this was laid the iron, which four men, with large hammers, were striking with great regularity; the other, with an instrument similar to tongs, formed the shovel.

Some of the natives work in gold and silver, and make chains and ornaments for the wrists and ancles; the males wear them on the left wrist, and on the right ancle; the females on the contrary wrist and ancle. One of the natives made a silver spoon and fork for my eldest boy, out of some dollars we gave him; and though they are not so handsome as those made in our own country, yet they have been viewed with interest, and they will ever be so regarded by me.

THE SCHOOL AT AMBATOUMANGA.

MR. Jeffreys was most deeply impressed with the persuasion, that no part of Missionary labour in this Island was more important, or promised happier results, than the instruction of the native children; I entered with him fully into this sentiment, and our united efforts were directed to this object. We had a considerable school at the station where we resided; and although I have previously mentioned the Schools at the capital, I cannot forbear giving a particular account of that which was solely under our own superintendance.

It was formed on the Lancastrian plan,

this was chosen, not only because of the facilities it affords of instructing a large number of children at a more moderate expence than any other, but because it so early provides resources for its own continuance and enlargement. We found the native children thus disciplined, very soon prepared to afford assistance in the business of instructing others, and much pleased to be so occupied.

We had about twenty girls, and the same number of boys. Our hours of school business, were from nine till two every day; their punctuality of attendance, and their general eagerness to obtain instruction, were in a high degree gratifying; the boys were taught reading, writing, spelling, and arithmetic; and, in addition to these, the girls were instructed in needle-work. The children appeared generally to possess good natural abilities; they were disposed to value instruction, and this ensured a progress that was quite interesting to their teachers. Before they separated, they united together in a song of praise to the God of our salvation.

Besides school engagements, Mr. Jeffreys, when the weather and his strength permitted, daily walked among the natives in our neighbourhood, for the purpose of conversing with them; or else engaged with those who would meet in the place appropriated to public worship. Some extracts from his own Diary, will afford the reader an idea how those services were attended, and how much his own heart was interested in them, and in his Missionary work in general.

June 13, 1823. Mr. J. says, "It was with much delight I found myself surrounded this morning by about forty adults, besides the School, who had met to hear the word of life. I discoursed on the power, the wisdom, and the goodness of God, as seen in Creation, Providence, and Redemption; and they appeared to listen with great attention. Some seemed much impressed with what they heard, and confessed that all I had said was just and good. O that a divine blessing might attend the word in the name of the Lord Jesus!

Aug. 1. "After catechizing the children

this morning, I preached; the attendance was not quite so good, but many appeared to hear with attention: at the close of the service, I walked to a village about two miles distant, and after going round, and making known my design in visiting them, a few collected together, to whom I delivered the words of eternal life. When I had concluded my address, I catechized the children who accompanied me, and then sung and prayed; the poor ignorant people were much astonished and pleased, and requested me to come again.

Lord's day, Sept. 27. "I left home after the morning service, with an intention to visit a village nearly five miles distant; but met a number of men who were going to the forest for wood for the King. Whilst holding some general conversation with them, it struck my mind, that an opportunity presented itself for preaching the Gospel. I immediately enquired, if they could remain a short time to hear me speak of God. They said, 'Yes, and they should be very glad to hear what I had got to say.' I accordingly spoke to them of this great

Being, as the Creator of all things; of his power, and wisdom, and goodness; of the lost condition of man by nature, and his need of a Saviour; of Christ, as that Saviour, and of his willingness to save all who desire his salvation: they listened with attention, and apparent pleasure. I trust I was faithful; my heart glowed with affection towards them, whilst it pitied their perishing condition. By this unforeseen circumstance, nearly one hundred human beings heard the Gospel. O that it may prove to be good seed sown in good ground!

Lord's day, Oct. 12. "This afternoon I preached at a neighbouring village, and found my spirits quite refreshed by the willingness with which the people came to hear; they were so pleased, that before the service could close, some of them went out and brought two ducks to present to me, and would have interrupted me to accept their offering, but I begged them to wait a short time; so they sat down again. Having finished the sermon, I requested them to kneel down with me, whilst we prayed; some laughed; but an elderly man desired

them to be quiet, and to kneel, or else they should be put out of the house; upon which they all knelt down. It was an interesting season, may it have been a useful one; may the blissful moment soon come, when some of these people shall with earnestness enquire, What must we do to be saved? and be constrained to avow themselves on the Lord's side;

"O happy days! Ye moments, haste!
Lord, give them eyes to see,
Sin and the curse for ever past,
And heaven restored in thee."

Those who read the above extracts, will be aware, that to preach the word was Mr. Jeffreys's anxious and beloved employ. It was in this part of missionary work he found his greatest pleasure; and to this he directed his particular aim. Hence arose his great anxiety to learn the language of the country, and the unremitted attention he gave to its attainment. His progress amply repaid his labours; and it was so rapid as to astonish the natives. I have very often

heard them say to him, "You are wise; you have learned to speak quickly." One year had not passed, before he commenced holding conversations with the people in their own language on the sabbath in the school room. He used to tell them, that if he did not make himself understood, he should be glad if they would stop him, and enquire more particularly; and if he used wrong words, he desired them to put him right; and this he did with so much affection and kindness, that the poor people felt encouraged to comply with his request. He found this very much aid him in the acquirement of the language. For nine months before we left the Island, he delivered regular discourses on the Lord's day, either at home, or in the surrounding villages.

It is indeed with a mournful pleasure, that my memory revisits the spots, where, with affection and energy, I have heard him invite his swarthy hearers to come to the Lord Jesus Christ.

With similar feelings, do I recollect our domestic devotions, when the servants were all present, and in their native language,

we united in the exercises of prayer and of praise. How delightful and refreshing were those seasons! Then indeed did God open to us streams in the desert, without which our souls would have fainted; these seasons of family piety are still pleasant in recollection, and my heart at times sighs for their return, though I know that the sigh is vain. He who by the fervour of his devotion, and the warmth of his affection towards the blessed God, rendered these services so deeply interesting and instructive, is on earth no longer. He is gone to join in the worship of heaven. I may go to him, but he will no more return to me, or to his beloved children.

But from indulging these anticipations, I feel myself called away, to give the history of those days that immediately preceded the death of my beloved husband, and the occasion of our leaving the Island of Madagascar.

DEPARTURE FROM MADAGASCAR.

TO leave Madagascar, and withdraw for a time from those labours of instruction, and missionary work in which we were engaged, was the source of considerable regret to Mr. Jeffreys, and to myself. We frequently thought of various ways in which we feared the cause might suffer from our doing so, and we did not yield to the advice of those who recommended it, till we felt persuaded that the dispensations of divine Providence also said, Go. In the month of January, it pleased God to visit me with a painful indisposition, which gradually wasted my strength; and this continuing,

the apprehensions of those around me in the month of May, were so much awakened on my behalf, that they recommended our visiting the Mauritius for a few months. Accordingly, June 4, 1825, we set out from our peaceful home, and journeyed to the coast; promising our servants and neighbours, that we hoped to see them again before long.

We arrived, after travelling about thirteen days, at Tamatave, in circumstances of greater comfort than we had expected; and on the following Tuesday we embarked for the Mauritius, on board a vessel that came to trade with Madagascar for rice and cattle. Mr. Jeffreys entered into an agreement with the Captain, to convey us and our four children to Port Louis, for two hundred dollars. In consideration of this sum, he promised to make our accommodations very comfortable; but as soon as we got on board, we perceived that they would be very much the reverse. We found our mattrasses carelessly thrown on some sacks of rice in the hold of the vessel, close to the place where the cattle were standing, and

the only separation between us and them were a few raised sacks of rice. We had no other spot to occupy, excepting when the weather permitted us to walk on deck. The Captain, who was a French Roman Catholic, though sensible of our disappointment, and uncomfortableness, was not at all concerned to make our accommodations more agreeable by kind attentions on his part.

All our family continued in comparative health, the first nine days of the voyage; but on the tenth, Mr. Jeffries, and our eldest girl, complained of pain in the head. This alarmed me, and we had recourse to the medicine usually employed, when such sad symptoms of threatening disease first appear. In the case of Mr. Jeffreys, we were soon encouraged by appearances of success; but with respect to the little girl, all our efforts seemed fruitless. On the following morning she was so decidedly worse, and her strength so much wasted, that I expressed my fears to Mr. Jeffreys, that she was in a dangerous state; but he did not think so, and endeavoured strongly to dissipate my fears, by telling me not to doubt

the divine faithfulness; and that he believed the Lord would bring us in due time to the desired land; he also used many other expressions of confidence to comfort my anxious heart. But how short-sighted is man! How mercifully hidden from us are the big events of futurity, and indeed often of the coming hour! How perfectly unconscious was he of the sorrows in which, in a few hours, I was to be involved, from beholding him in a state of wild delirium, and from seeing our dear child expire in death, without a friend to comfort me, or to sooth my anguish. But such was His appointment who gives to none an account of his doings; and though we are oft constrained to say, "Clouds and darkness are round about Him," yet we cannot doubt but that justice and judgment are the habitation of his throne; and that in the end we shall see mercy and truth before his face.

About five o'clock in the afternoon of this day, Mr. Jeffrey complained of cold; and, as evening was approaching, he said, that he would go below; and hoped, that in a little time I should follow him with the

dear children. I did so in about half an hour; and perceiving us at the gangway, he came to the bottom of the ladder, and took the little ones from me. This was the last time they were ever embraced in their father's arms. In a few minutes I perceived, from the incoherent manner of his speech, that his head was greatly affected; and I persuaded him to go to bed; but the delirium increased on him very rapidly.

However, after talking incessantly for about an hour, apparently quite exhausted, he fell into a deep sleep, perspiring very profusely. I now began to despair of his recovery, though I continued using all the means in my power, praying most ardently for a blessing on them.

I scarcely knew how to divide my attentions between my husband, and my little girl; but whilst he slept, I went to the bed of our dear Elizabeth, and was surprized to find her so much exhausted, as to be unable to speak to me, and scarcely capable of noticing me. Fearing she would not live even through the night, I requested the Captain to let me have a light. He said very rough-

ly, "It is contrary to the rules of the ship; but I suppose you must have one." I now attempted to give her a little tea, but she could not swallow it; her breathing indeed was scarcely discernible. I sat watching her till about eleven o'clock, when I found her becoming very cold in the extremities of the body, and the forerunners of death most strongly marked her countenance. O how I longed to get a word from her in reference to her feelings! I said, "My dear Elizabeth, you are almost gone; how do you feel in the prospect of death? Are you happy?" She remained silent, and apparently insensible. I continued to watch her till about midnight, when her spirit, loosened from its clay tenement, fled into the unseen world.

I was now quite alone; in the gloom of the midnight hour, agitated with the anguish of this painful bereavement, and in anticipation, brooding over more bitter sorrows as likely to come upon me. I sat for sometime in silence by the bed of the dear corpse; all around were wrapt in slumber. No sound was heard save the slowly measured tread of the watch pacing the deck,

and the ripling of those waters against the side of the vessel, that I considered as waiting to entomb the body of my departed child. At length my attention was roused by the striking of a bell that announced the change of the watch; upon which, I went and informed the Captain of what had taken place. He came down with me, and on viewing the corpse, as I thought, very unfeelingly, "This body must be immediately removed." I said, "No, it shall not; it must at least be kept till morning; that if the dear father is well enough, he may see it." Upon this, he again left me; and in my solitary condition, under feelings of indescribable anguish, I was able to have recourse to prayer; and can attest, to the praise of his glory, that I found him faithful who has said, "Call upon me in the day of trouble, and I will answer thee;" the promise was fulfilled in my experience, "As thy day is, thy strength shall be." It was to me then, and is now in the review, almost a miracle, that with a frame so weakened by sea-sickness as to be scarcely able to stand alone, I could endure such fatigues of body, and

at all bear up under such accumulated sorrows as then lay upon me; but the Lord sustained me, and suffered me not to shrink from the performance of those painful duties that claimed my attention.

Early the next morning, Saturday, July the second, the Captain came to me, saying, that he could not allow the body to remain on board any longer; and, as I saw no probability of Mr. Jeffreys being sufficiently well to be informed of the event, I submitted, and the dear corpse was committed to its watery tomb.

I found the separation exceedingly painful, but my attention was called off from the event in a great measure, by the very distressing condition in which my beloved husband lay. His strength was rapidly departing, through continual and profuse perspirations; and his mind so completely enveloped in stupor, that the most I could obtain from him this day was, "Yes," or "No."

Early on the morning of the next day, which was the sabbath, I perceived him to be restless, and spoke to him. In reply to

the enquiry, "How are you?" He said, "I am very well, thank you, love." I replied, "Not very well, I fear;" at which he appeared surprized, and added, "I feel no pain at all; I am only very weak; but I shall be better as soon as I can get from this wretched vessel." On my expressing a fear that he had the Malagassy fever, he said, "No, I have not; you are too anxious; how is Elizabeth?" I hesitated a moment, and not daring in his weak state, to name what had taken place, I evaded it by saying, "I hope on the whole better." After taking a little tea, and some more medicine, he complained greatly of thirst, and his prostration of strength terrified me so much, that I could not forbear expressing my fears on his account, which he answered by saying, "O my love, still hope; and say with Job, 'Though he slay me, yet will I trust in him." I replied, "My heart seems more disposed to adopt the words of Jacob, 'All these things are against me." He answered, "Don't you know that it is said, 'All things work together for good, to them that love God?' And why not this dispen-

sation? Be not afraid, only believe." Thus did he affectionately aim to console my troubled heart; but every word was as a probe that increased my pains; for whilst it more endeared him, who was already very dear, it aggravated the painfulness of my anticipations, in the prospect of being very soon separated from one who had so often been my comforter in the hour of tribulation.

Soon after, in a very exhausted condition, he fell asleep; and about eleven o'clock in the evening, as he continued somewhat composed, I endeavoured to take some rest, as I had not before even attempted it for three nights; but my attention was soon roused, by his beginning to sing, to the tune of the hundredth psalm, the well-known doxology of Bp. Kenn;

"Praise God, from whom all blessings flow;
Praise Him, all creatures here below;
Praise Him above, ye heavenly host,
Praise Father, Son, and Holy Ghost."

He went through these lines with great

feeling and emphasis, though with much difficulty, on account of his extreme weakness. Viewing him, as I did at that moment, as near his entrance on the heavenly state, I was delighted to find his heart attuned to praise; and I strove to join him in the work which had always been pleasant to him; but my bursting heart forbad the attempt: I turned aside, overpowered with grief, and exclaimed, "Call me no more Naomi, but call me Marah!"

The next morning, when giving him a little tea from a small spoon, which was the only way in which he could now take it, he told me, that he was in no pain, though extremely weak; and added, "I do not apprehend danger; don't, my love, be so anxious; you are injuring yourself greatly; one of the children cries on deck; go to the dear children, my love, and be more composed." I went, but could not stay away from him, as I felt convinced, the tie was loosing, which had existed for four short but interesting years the bond of much mutual comfort and happiness. I was peculiarly anxious, not to lose one of the few mo-

ments that might remain of his stay in the body. Though my absence was short, yet on my return I perceived he had altered, and I suspected that he did not know me; but in answer to my enquiry, he said, "To be sure, I know you, and love you." With many tears, he added, "I feel much for you and the dear children; but I commend you to God; he will take care of, and provide for you." I said to him, "Are you happy in prospect of dying?" He replied, "Very happy." On my saying, "Is Christ precious to you?" He said, "He is precious; still precious; I have no other source of happiness." After this, he looked on me with great feeling, and said, "I love you, and my dear children; but I love my Saviour more; to be with him will be better. I can leave you to that God, who promises to be the Father of the fatherless, and the God of the widow." Now, hearing the child cry, and knowing there was no one to attend to it, he embraced me, and said, "Go to the dear children." These were the last words he uttered; for when I returned, I found his ability to speak was gone. He

was apparently sleeping; I listened attentively, and found respiration had not ceased, though it was irregular; and, in a few minutes after, without a sigh or struggle that was perceptible, he expired.

So peaceful was his departure, that I did not know exactly when his happy spirit brake loose from the clay tabernacle, and took its flight to that world, where, I trust, he received that "far, more, exceeding, and eternal weight of glory," which God had prepared for him.

Every one will think, that this must have been an hour of peculiar anguish to me; and so it was; but they will also perceive, that I was not permitted to sorrow as one without hope; and in this mercy, the great secret of my supports are to be found. The next morning early, his dear remains were committed to the silent deep; there to rest, till at the command of Jesus, "the sea shall give up the dead that are therein."

No opportunity was given to his beloved friends to attend his funeral solemnities, and to mingle their tears of affection and esteem. The widow's heart alone was con-

scious of the bereavement, and bled in secret, when made sensible, that the sailors were busy preparing the body for its watery tomb. No marble monument now tells where his ashes sleep, or publishes his virtues to the passing traveller; but they have a record in my memory's page, that I would fain make legible; not, I hope, from ostentation, but that his children may never forget that they had a Christian Father; and, by the view of his excellencies, be invited to resemble him. I have no doubt but that many will expect some farther information relative to the departed Missionary. I shall therefore attempt to gratify this desire, though I feel quite inadequate to write what might deservedly be called a Memoir of him.

He was born at Ellesmere in Shropshire, and was the son of Thomas and Mary Jeffreys; by his pious mother, who has now met him in the realms of glory, he was taken to hear the Rev. John Thomas of the same town, and under his ministry he received very early impressions concerning the state of his soul. I have often heard him say,

that among his very early companions, he was often saluted by the name of Methodist. He used to say, that he could not tell the exact period of his conversion to God, as he had not been driven from the ways of sin by the terrors of Sinai, but had been drawn to Christ by the still small voice of mercy echoing from the Gospel of peace.

Soon after his union to the Christian church, his mind was much exercised with desires towards the work of the ministry. This was, at length, made known to the Pastor; and after his talents had been tried, he was recommended to the Academy at Blackburn, then under the care of the Rev. Joseph Fletcher, A. M. and admitted a student in 1817. After spending nearly three years in the Seminary, he expressed his desire to be engaged in the work of Foreign Missions. He did not express a preference for any one part of the world; but said, "Wherever you think I can be useful, there send me."

In May 1821, his Tutor recommended him to the Board of Directors in London, as a suitable missionary for Madagascar. They

accepted him; and with all his heart he soon after engaged in the course of missionary work and enterprize, which it has been the object of the former part of this work to detail; and from it God has pleased to call him, that he might receive the reward of those who continue faithful to the death. Never did I discover in his ardour to preach the Gospel to the heathen any abatement; but it rather grew exceedingly, and especially after he found himself able to speak to them in their own tongue. He had trials and discouragements to occasion griefs, but the most impressive lamentations that I ever heard from him were, that he could not speak of Christ to poor sinners more; and that he did not see them coming to him as he wished for salvation. I do not, therefore, hesitate to say, that in him the Missionary Cause has lost a devoted advocate and labourer; and the poor natives of Madagascar, a friend that affectionately and ardently, and perseveringly, even to his death, desired and sought their spiritual welfare. But God can fill up the vacancy, which is occasioned by his death; and I hope he will

by a more able and a more successful labourer; and so sanctify the solemn event to those left on the field of labour, that what their hands find to do, they may do it with all their might, and be able, whenever the summons comes, to give up their account with joy.

To me, and my dear children, the loss is great; they have lost a tender and an affectionate father, and I a beloved and faithful and indulgent husband. But I must not repine, because the Lord has done it; and he says, "I will be the Father of the fatherless, and the God of the widow;" and the recollection of the mercy that has attended my own family, and a widowed mother, for now more than thirty years, presents such direct proofs of the fidelity of God to his word, that it would be sad indeed if I allowed myself to doubt it; nevertheless, affliction for the present, "is not joyous, but grievous."

I cannot even here refrain from mentioning the kindness and Christian sympathy I met with at Port Louis. On my arrival at that place, fourteen days after the death of

Mr. Jeffreys; the Christians there, among whom I must be allowed to mention the Rev. Mr. Le Brun; and Mr. Kelsey, who is a member of the church under the care of the Rev. Rowland Hill, in London, paid so much respect to the memory of my departed husband, and treated me and the children with so much kindness and liberality, that I think it a duty and a pleasure to mention it. On the sabbath after my arrival, the afflictive event was improved in a sermon by the Rev. Mr. Le Brun, from Isaiah lvii. 1, 2.

Notwithstanding the arduous nature of Missionary work, and the sorrows and sacrifices that sometimes attend it, the Writer of the foregoing pages considers the condition and employ of none more honourable and happy, than that of persons truly devoted to it. Though she has had a portion of suffering and toil in it, that she is sure will not be considered small by any that peruse her history, yet she believes that she has not had one grief too many for the accomplishment of the divine purposes in reference to her spiritual welfare. She needed

discipline, and still needs it; and ventures to say, that if all the painfulness of her missionary career were now in prospect, she thinks, the hope that God would sanctify it to her spiritual profit, and overrule it in connexion with her labours, for the salvation of souls, would be sufficient to induce her to engage again in a work, the success of which lies near her heart;

"Fly abroad, thou mighty Gospel,
Win and conquer, never cease;
May thy lasting wide dominions,
Multiply, and still increase;
Sway thy sceptre,
Saviour, all the world around!"

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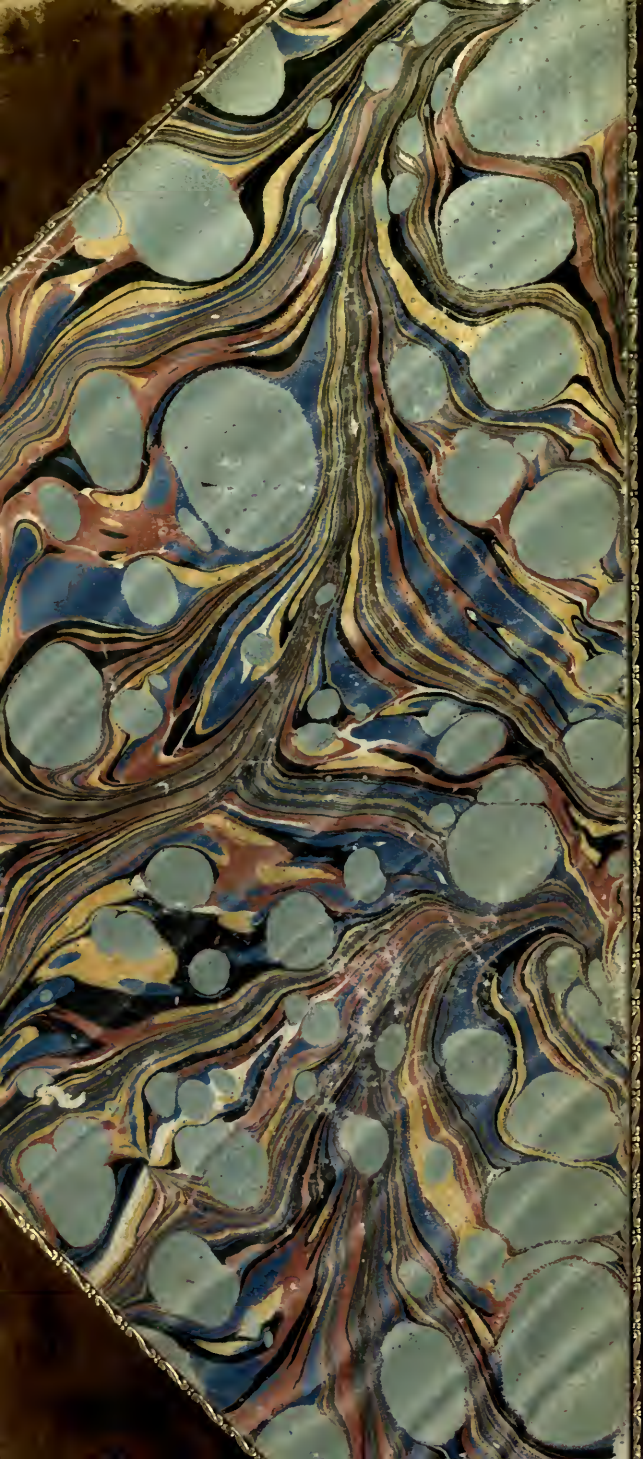
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